

SUBJECT



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SUBJECT



KEY POINTS



SUMMARY



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SUBJECT



KEY POINTS



SUMMARY



PERSONALITY DEVELOPMENT

3 Months Syllabus
[JULY – AUG – SEPT]

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MONTH: JULY 2026

QURAN

SURAH AL WAQIA

(Ayaat 1 to 40)

Towards Understanding the Quran

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Introduction to Tafheem | Glossary | Verbs

Tafsirs: Maarif | Dawat | Ishraq | Clear

Recent Verses:

56:1-38, 56:1-96, 57:26-29,

57:20-25, 57:11-19,

57:1-10

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Surah Al-Waqi'ah 56:1-38 [1/3]  | Intro ↑ Display ↑ Recite |

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

إِذَا وَقَعَتِ الْوَاقِعَةُ ١

(56:1) When the Event will come to pass

لَيْسَ لَوْعَتِهَا كَاذِبَةٌ ٢

(56:2) – and then there will be no one to deny its occurrence¹ –

1. Opening the discourse with this sentence by itself signifies that this is an answer to the objections that were being raised in the disbelievers' conferences against Resurrection. This was the time when the people of Makkah had just begun to hear the invitation to Islam from the Prophet Muhammad (peace be upon him). In it what seemed most astonishing and remote from reason to them was that the entire system of the earth and heavens would one day be overturned and then another world would be set up in which all the dead, of the former and the latter generations, would be resurrected. Bewildered they would ask: This is just impossible! Where will this earth, these oceans, these mountains, this moon and sun go? How will the centuries-old dead bodies rise up to life? How can one in his senses believe that there will be another life after death and there will be gardens of Paradise and the fire of Hell? Such were the misgivings that were being expressed at that time everywhere in Makkah. It was against this background that it was said: When the inevitable event happens, there shall be no one to belie it.

In this verse the word waqiah (event) has been used for Resurrection, which nearly means the same thing as the English word inevitable, signifying thereby that it is something that must come to pass. Then, its happening has been described by the word waqiah, which is used for the sudden occurrence of a disaster. Laisa li-waqati-ha kadhibat-un can have two meanings:

(1) That it will not be possible that its occurrence be averted, or stopped, or turned back; or, in other words, there will be no power to make it appear as an unreal event.

(2) That there will be no living being to tell the lie that the event has not taken place.

خَافِضَةٌ رَّافِعَةٌ ٣

(56:3) (a calamitous Event) that shall turn things upside down:²

2. Literally: That which causes something or somebody to rise and to fall. Its one meaning can be that it will upset every order and it will turn things upside-down. Another meaning can also be that it will exalt the lowly and bring low the high and mighty; that is, on its advent the decision as to who is noble and who is ignoble among the people will be made on quite a different basis. Those who posed as

honorable people in the world would become contemptible and those who were considered contemptible would become honorable.

إِذَا رُجَّتِ الْأَرْضُ رَجًّا^٣

(56:4) when the earth will suddenly shake with a terrible shaking,³

3. That is, it will not be a local earthquake that may occur in a restricted area, but it will shake the whole earth to its depths all of a sudden, and it will experience a tremendous jolt and tremors all through.

وَبُسَّتِ الْجِبَالُ بَسًّا^٤

(56:5) and the mountains will crumble

فَكَانَتْ هَبَاءً مُنْبَثًّا^٥

(56:6) and will scatter abroad into fine dust.

وَكُنْتُمْ أَزْوَاجًا ثَلَاثَةً^٦

(56:7) You shall then become three groups.⁴

4. Although the address apparently is directed to the people to whom this discourse was being recited, or who may read it or hear it read now, in fact the entire mankind is its addressee. All human beings who have been born since the first day of creation and will be born till the Day of Resurrection will ultimately be divided into three classes.

فَأَصْحَابُ الْمَيْمَنَةِ^٥ مَا أَصْحَابُ الْمَيْمَنَةِ^٦

(56:8) The People on the Right:⁵ and how fortunate will be the People on the Right!

5. The word maintainah in ashab-al-maimanah, in the original, may have been derived from yamin, which means the right hand, and also from yumn, which means good omen. If it is taken to be derived from yamin, then ashab-almaimanah would mean: Those of the right hand. This, however, does not imply its lexical meaning, but it signifies the people of exalted rank and position. The Arabs regarded the right hand as a symbol of strength and eminence and honor, and therefore would seat a person whom they wished to do honor, on the right hand, in the assemblies. And if it is taken as derived from yumn, ashabal- maimanah would mean fortunate and blessed people.

وَأَصْحَابُ الْمَشْأَمَةِ^٥ مَا أَصْحَابُ الْمَشْأَمَةِ^٦

(56:9) And the People on the Left:⁶ and how miserable will be the People on the Left!

6. The word mashamah in ashab-al-mashamah, in the original, is from shum which means misfortune, ill-luck and bad omen. In Arabic the left hand also is called shuma. The Arabs regarded shimal (the left hand) and shum (bad omen) as synonyms, the left hand being a symbol of weakness and indignity. If a bird flew left on the commencement of a journey, they would take it as a bad omen; if they made a person sit on their left, it meant they regarded him as a weak man. Therefore, ashab-almashamah implies ill-omened people, or those who would suffer disgrace and ignominy, and would be made to stand on the left side in the court of Allah.

وَالسَّابِقُونَ السَّابِقُونَ ﴿١٠﴾

(56:10) As for the Foremost, they will be the foremost!⁷

7. Sabiqoon (the foremost) implies the people who excelled others in virtue and love of the truth and in good works and responded to the call of Allah and His Messenger (peace be upon him) before others. They were also in the forefront in their response to the call for jihad, for spending their wealth for the sake of the needy and for public services, or for inviting others to virtue and truth. In short, they are ever ready for spreading the good and wiping out evil and making sacrifices and exerting themselves whenever there was need for it. On this very basis, in the Hereafter too, they will be placed in the forefront.

Thus, mankind, so to say, will be ranged in Allah's court like this: On the right hand, there will be the righteous, on the left the wicked, and in the forefront (nearest in divine presence) the Sabiqoon (the foremost in faith and good deeds). According to a Hadith reported by Aishah the Prophet (peace be upon him) asked the people: Do you know who, on the Day of Resurrection, will be the first to be accommodated under the divine shade? The people said Allah and His Messenger (peace be upon him) only had the best knowledge. Thereupon the Prophet (peace be upon him) replied: Those who were such that when the truth was presented before them, they accepted it forthwith; when a right was asked of them, they discharged it gracefully; and their decision in respect of others was the same as in respect of their own selves. (Musnad Ahmad).

أُولَئِكَ الْمُقَرَّبُونَ ﴿١١﴾

(56:11) They shall be near-stationed (to their Lord),

فِي جَنَّاتِ النَّعِيمِ ﴿١٢﴾

(56:12) in the Gardens of Bliss.

ثُلَّةٌ مِّنَ الْأَوَّلِينَ ﴿١٣﴾

(56:13) A throng of the ancients,

وَقَلِيلٌ مِّنَ الْآخِرِينَ ﴿١٤﴾

(56:14) and a few from later times.⁸

8. The commentators have differed as to who are implied by the former And the latter people.

One group of them has expressed the view that the former people were the communities that passed away since the time of the Prophet Adam (peace be upon him) till the time of the Prophet Muhammad (peace be upon him), and the people of the latter day are those who will have lived in the world since the advent of the Prophet (peace be upon him) till the Day of Resurrection. Accordingly the verse would mean: The number of the Sabiqoon (the foremost in faith and good deeds) among the people who passed away during the thousands of years before the advent of the Prophet Muhammad (peace be upon him) would be greater, and the number of those who would attain to the rank of the Sabiqoon among those people who have been born since the advent of the Prophet (peace be upon him), or will be born till the Day of Resurrection, will be less.

The second group says that the former and the latter in this verse imply the former and the latter people of the Holy Prophet's (peace be upon him) own ummah itself. That is, in his ummah the people belonging to the earliest period were the former among whom the number of the Sabiqoon will be greater, and the people of the later periods are the latter among whom the number of the Sabiqoon will be smaller.

The third group holds the view that this implies the former and the latter people of every Prophet's own ummah. That is, there will be numerous Sabiqoon among the earliest followers of every Prophet, but among his later followers their number will decrease. The words of the verse bear all the three meanings, and possibly all three are implied, for there is no contradiction between them. Besides, they give another meaning also and that too is correct: Every early period of a Prophet's following the proportion of the Sabiqoon in human population would be greater and in the later period less, for the number of the workers of good and right does not increase at the rate of increase of the human populations. They may be more numerous as against the Sabiqoon of the earliest period. But on the whole their number as against the world population goes on becoming less and less.

عَلَىٰ سُرُرٍ مَّوْضُونَةٍ ﴿١٥﴾

(56:15) They (will be seated) on gold-encrusted couches,

مُتَّكِئِينَ عَلَيْهَا مُتَقَابِلِينَ ﴿١٦﴾

(56:16) reclining on them, arrayed face to face;

يَطُوفُ عَلَيْهِمْ وِلْدَانٌ مُّخَلَّدُونَ ﴿١٧﴾

(56:17) immortal youths shall go about them⁹

9. This implies boys who will ever remain boys and stay young. Ali and Hasan Basri say that these will be those children who died before reaching their maturity; therefore, they will neither have any good works to their credit for which they may be rewarded, nor any evil deeds for which they may be punished, But obviously, this could imply those people who would not deserve Paradise. For, as for the true believers, about them Allah has guaranteed in the Quran that their children will be joined with them in Paradise (Surah At-Toor, Ayat 21). This is also supported by the Hadith, which Abu Daud, Tayalisi, Tabarani and Bazzar have related on the authority of Anas and Samurah bin Jundub, according to which the Prophet (peace be upon him) said that the children of the polytheists will be

attendants of the people of Paradise. (For further explanation, see (E.N. 26 of Surah As-Saaffat) and (E.N. 19 of Surah At-toor).

بِأَكْوَابٍ وَأَبَارِيقٍ^٥ وَكَأْسٍ مِّن مَّعِينٍ^٦ ﴿١٨﴾

(56:18) with goblets and ewers and a cup filled with a drink drawn from a running spring,

لَّا يُصَدَّعُونَ عَنْهَا وَلَا يُنْفُونَ^٧ ﴿١٩﴾

(56:19) a drink by which their minds will not be clouded nor will it cause drunkenness;¹⁰

10. For explanation, see (E.N. 27 of Surah As-Saaffat); (E.N. 22 of Surah Muhammad) and (E.N. 18 of Surah At-Toor).

وَفَاكِهَةٍ مِّمَّا يَتَخَيَّرُونَ^٨ ﴿٢٠﴾

(56:20) they will also go about them with the fruits of which they may choose,

وَلَحْمِ طَيْرٍ مِّمَّا يَشْتَهُونَ^٩ ﴿٢١﴾

(56:21) and with the flesh of any fowl that they may desire to eat;¹¹

11. For explanation, (see E.N. 17 of Surah At-toor).

وَحُورٌ عِينٌ^{١٠} ﴿٢٢﴾

(56:22) and there shall be wide-eyed maidens,

كَامْنَالٍ لُّلُؤٍ الْمَكْنُونِ^{١١} ﴿٢٣﴾

(56:23) beautiful as pearls hidden in their shells.¹²

12. For explanation, see (E.Ns 28, 29 of Surah As-Saaffat); (E.N. 42, of Surah Ad-Dukhan) and (E.N. 51 of Surah Ar- Rahman).

جَزَاءُ بِمَا كَانُوا يَعْمَلُونَ^{١٢} ﴿٢٤﴾

(56:24) All this shall be theirs as a reward for their deeds.

لَّا يَسْمَعُونَ فِيهَا لَغْوًا وَلَا تَأْثِيمًا^{١٣} ﴿٢٥﴾

(56:25) There they shall hear no idle talk nor any sinful speech.¹³

13. This is one of the major blessings of Paradise, which has been mentioned at several places in the Quran, viz. that in Paradise human ears will remain secure against idle and frivolous talk, lying, backbiting slander, invective, boasting and bragging, taunts and mockery, satire and sarcasm. It will not be a society of foul-mouthed, indecent people who will throw mud at each other, but a society of noble and civilized people free of such frivolities. A person who has been blessed with some decency of manner and sense by Allah can very well feel what an agony it is in worldly life, a hope of deliverance from which has been given to man in Paradise.

إِلَّا قِيلًا سَلَامًا سَلَامًا ﴿٢٦﴾

(56:26) All talk will be sound and upright.¹⁴

14. Some commentators and translators have taken the words, illa qilan salam-an salama, to mean that in Paradise one will hear only the greeting of Peace, peace on every side; the correct view, however, is that it implies healthy and wholesome speech, i.e. such speech as may be free of the vices and blemishes, faults and evils, that have been mentioned in the preceding sentence. Here the word salam has been used nearly in the same sense as the English word sane.

وَأَصْحَابُ الْيَمِينِ هُٔا مَا أَصْحَابُ الْيَمِينِ ط ﴿٢٧﴾

(56:27) As for the People on the Right, how fortunate shall be the people on the Right!

فِي سِدْرٍ مَّخْضُودٍ ﴿٢٨﴾

(56:28) They shall be in the midst of thornless lote trees,¹⁵

15. That is, lote-trees without thorns on them. This will be a superior kind of the lote-tree to be only found in Paradise, and its fruit likewise will be much superior to that found in the world.

وَطَلْحٍ مَّنْضُودٍ ﴿٢٩﴾

(56:29) and flower-clad acacias,

وَزَيْلٍ مَّمدُودٍ ﴿٣٠﴾

(56:30) and extended shade,

وَمَاءٍ مَّسْكُوبٍ ﴿٣١﴾

(56:31) and gushing water,

وَفَاكِهَةٍ كَثِيرَةٍ ﴿٣٢﴾

(56:32) and abundant fruit,¹⁶

16. The word fakiha of the text means: This fruit will neither be seasonal that its supply may fail when the season is over, nor its production will cease as it happens in a garden after its fruits has been picked. But in Paradise every kind of fruit will remain available in abundance in every season and will continue to be produced and supplied no matter how much of it is consumed. And la mamnuah means that there will be no prohibition or hindrance in obtaining fruit as it is in the gardens of the world, nor will it be out of reach because of thorns or height.

لَا مَقْطُوعَةٍ وَلَا مَمْنُوعَةٍ ﴿٣٣﴾

(56:33) never-ending and unforbidden.

وَفُرُشٍ مَّرْفُوعَةٍ ﴿٣٤﴾

(56:34) They shall be on upraised couches,

إِنَّا أَنشَأْنَهُنَّ إِنِّشَاءً ﴿٣٥﴾

(56:35) and their spouses We shall have brought them into being afresh,

فَجَعَلْنَهُنَّ أَبْكَارًا ﴿٣٦﴾

(56:36) and shall have made them virgins,¹⁷

17. This signifies the virtuous women of the world, who will enter Paradise on the basis of their faith and good works. Allah will make them young no matter how aged they might have died in the world; will make them beautiful whether or not they were beautiful in the world; and will make them virgins whether they died virgins in the world or after bearing children. If their husbands also entered Paradise with them, they would be joined with them. Otherwise, Allah will wed them to another dweller in Paradise. This very explanation of this verse has been reported from the Prophet (peace be upon him) in several Ahadith. According to Shama ile Tirmidhi, an old woman requested the Prophet (peace be upon him) to pray for her admission to Paradise. The Prophet (peace be upon him) replied: No old woman will enter Paradise. Hearing this the woman went back crying. Thereupon the Prophet (peace be upon him) said to the people: Tell her that she will not enter Paradise as an old woman, for Allah says: We shall create them anew and make them virgins. Ibn Abi Hatim has related, on the authority of Salamah bin Yazid, that he heard the Prophet (peace be upon him) explain this verse, thus: This implies the women of the world; whether they died virgins or married. Tabarani contains a lengthy tradition related from Umm Salamah according to which she asked the Prophet (peace be upon him) the meaning of the several references in the Quran to the women of Paradise. In answer, he explained this very verse and said: These are the women who died as aged and decayed women, with sticky eyes and gray hair; after this old age Allah will again make them young and virgins. Umm Salamah asked: If a woman had several husbands in the world, one after the other, to whom will she belong in Paradise? The Prophet (peace be upon him) replied: She will be asked to make her own choice, and she will choose the one who had the best moral character. She will say: O my Lord, make me his wife, for he was the best in his conduct and dealings with me. O Umm Salamah, good moral

conduct has carried off all the good of this world and the Hereafter. (For further explanation, see (E.N. 51 of Surah Ar-Rahman).

عُرْبًا أَتْرَابًا ﴿٣٧﴾

(56:37) intensely loving¹⁸ and of matching age.¹⁹

18. The word uruban is used for the best feminine qualities of the woman in Arabic. This signifies a woman who is graceful and elegant, well-mannered and eloquent, and brimful of feminine feelings, who loves her husband with all her heart, and whose husband also loves her with all his heart.

19. This can have two meanings:

(1) That they will be of equal age with their husbands.

(2) That they will be of equal age among themselves; i.e. all the women in Paradise will be of the same age and will eternally stay young.

Both of these meanings may be correct at one and the same time, i.e. these women may be of equal age among themselves and their husbands also may be made of equal age with them. According to a Hadith: When the dwellers of Paradise enter it, their bodies will be without hair, their mustaches will be just appearing, but will yet be beardless, they will be handsome and fair-complexioned, with sturdy bodies and collyrium stained eyes; they will all be 33 years of age. (Musnad Ahmad: Marwiyat Abi Hurairah). Almost the same theme has been related in Tirmidhi by Muadh bin Jabal and Abu Saeed Khudri also.

لِأَصْحَابِ الْيَمِينِ ﴿٣٨﴾

(56:38) All this will be for the People on the Right;

ثُلَّةٌ مِّنَ الْأَوَّلِينَ ﴿٣٩﴾

(56:39) a large throng from the ancients,

وْثُلَّةٌ مِّنَ الْآخِرِينَ ﴿٤٠﴾

(56:40) and also a large throng from those of later times.

Seerah An Nabi ﷺ

PD- JULY 2026.

Seerah An Nabi ﷺ

HIGHLIGHTED TOPICS: 5-10 yrs Nabawi

1. ikhtilaf ki shiddat,
2. Shi'b Abi Talib – **(Boycott)**

Few Books for your reference: (Scan the QR for a digital copy of the book)



URDU Book: Muhammad e Arabi



ENG Book: The Seerah _by Yasir Qadhi



ENG Book: The Sealed Nectar



URDU Book: Raheeq alMakhtoom

LITERATURE

The Religion of Truth

The Religion of Truth¹

*[This lecture was delivered in Jamia Millia Islamia - Delhi
on 12th March 1943.]*

The Holy Qur'an in a high-tone claim invites towards its system of life, in its own words, as follows: "Undoubtedly the only (valid or acceptable) system of life for Allah is Islam." (Al-e-Imran: 19) This short sentence is the topic of my lecture as there is no room for elaboration; I will explain shortly, its meaning. That will explain the claim made by Qur'an. After that I will discuss whether this claim should be endorsed and accepted or not. At the end I will explain the implications of this claim if and when, it is accepted.

Generally, the simple meaning of this short sentence is taken to be that the religion that is deemed to be correct and acceptable before God is Islam only. The concept of Islam which is generally in the minds of the people is that this is a name of a religion born in the Arabian Peninsula some 1400 years ago and it was founded by Muhammad (peace and blessings of Allah be upon him). I am using the phrase: "founded by" intentionally because not only non-Muslims but a large number of Muslims, including educated Muslims, call Muhammad (pbuh) as "the founder of Islam" and as such they write in their essays and articles. In other words, to them, Islam had been started by Muhammad (pbuh) and he is its founder. Therefore, when a non-Muslim, while reading, reaches this sentence he passes over it superficially presuming that as all religions claims that they are only true religion and all other

¹ Translated by: Sayyid Hamed Abdur Rahman Alkaf, Prof. Arabic & Tafseer, Jamia Darul Huda, Hyderabad

religions are untrue and false, similarly Qur'an must also be claiming that it is the only true religion. When a Muslim passes over this sentence he never takes trouble to ponder over it because the religion which has been stated to be the true religion, he too believes that it is the only true religion. If at all there appears to be some sort of concern in his mind, it takes the direction of making comparison with other religions like Christianity, Hinduism, Buddhism and other religions, to prove that Islam is the only true religion. As a matter of fact, this is a place in the Holy Qur'an where a serious student must think deeply- more deeply than it has been thought over so far.

First thing we have to do for understanding this claim of Qur'an is to determine the meaning of the word: "Ad-Deen" (the system of life) and "Al-Islam" (total and unconditional submission to the will and wish of Allah, the Almighty).

The meaning of Ad-Deen

The meaning of Ad-Deen in the Arabic language the word "Ad-Deen" carries a number of meanings. One of its meanings is supremacy and power (authority). Other meaning is obedience and slavery, third meaning is reward and compensation, its fourth meaning is the way and road. This word here has been used in its fourth sense & meaning. Ad-Deen means: system of life or mode of thought and action which are obeyed and followed.

However, it must be borne in mind that the Qur'an has used Ad-Deen and not Deen only. By that the difference in meaning occurs when one says: this is the way instead of saying: this is a way. The Qur'an does not claim that Islam is a way of life but it claims that Islam is the only true and right way of life or mode of thought and action. In addition to that it must also be kept in mind that the Qur'an does not use this word in a limited meaning but it uses in its widest and most comprehensive meaning. By way of life it never means that it is for a particular aspect or sphere of life but it is the way of the 'Whole Life'. It is not a way of life of one and single

individual only but as a whole it is the way of life of the whole of society. It is not the way of life of a particular country or a particular time and age but a way of life for all times and ages of all: both in their individual or collective life. Hence, the meaning of the Quran's claim is not that the rituals or rites of worship and beliefs in the super-natural world and his life after death and the collection of these beliefs is a true and correct "religion" and which is called Islam. Neither its meaning is that religious thoughts and behaviours of human individuals (as is defined in the meaning of this word when it is used in today's western terminology) represent the true interpretation of Islam nor it means that it is good and suitable for the people of Arabia or for the people of such and such century or for the benefit of the people of a particular period or stage of the history, for example, for the people and age of pre-Industrial Revolution. In very clear terms and language the Qur'an claims that Islam is the only true, correct and right system of life for the whole humanity for every period and time and for each and every age and stage with Allah on the surface of the earth - Islam only and nothing else other than Islam and its system of life.

I was surprised to learn that, in Europe & Asia an interpretation of Qur'an has been published in which the meaning of Deen has been confined and limited to the individual relationship between Allah and His creature called man and that it — the Deen — has nothing to do with the politics or civil affairs. If this interpretation has been drawn from the Qur'an itself, it will be very interesting to know and learn. But in the light of the study of the Holy Qur'an undertaken by me for 18 years I can claim without the slightest fear of refutation and dispute; notwithstanding the desires and inclinations of all new interpreters of the Qur'an, that it has never used the word Ad-Deen in any limited meaning, but it always used it to mean that it is good, suitable and beneficial to the people of all ages and times in every walk and sphere of their lives as a complete and comprehensive system of thought and action.

The meaning of Al-Islam

Now take the meaning of “Islam”, in the Arabic language it means to surrender, to give up, to bow down, and to accept obedience. However, the Qur’an does not state Islam but Al-Islam which is a special term. In its special terminology, it means to bow down before Allah, to accept His obedience and surrender one’s own independence and to surrender oneself to Him. In this sense, the meaning of surrendering & submission never means surrendering before the Law of Nature. As attempted by some people to mean it. Nor it means that a person imagines or draws from his observation and experience, a will, a wish or a like or a dislike of Allah or obeys that imaginary wish or will as conceived by some people mistakenly. Contrary to that it means to accept and follow the guidance and mode of thought and action sent down by Allah through His prophets or messengers and to leave aside his own independence in thought and action. In other words, to leave off all his own detracted thoughts and actions freely and follow Allah’s guidance. The Qur’an expresses all this — with its entire negative and positive aspects — in a single word “Al-Islam”. As a matter of fact it is not a new religion which had been founded some fourteen hundred years ago in Arabia by Muhammad (peace and blessings of Allah be upon him). It is from the very first man on the earth when Allah told him that it is the only true, correct and right code of his behaviour. Since then, from time to time, in various parts of the world Allah’s prophets and messengers have been sent to guide men to the right system of life. Their call and message invariably was towards Al-Islam only and towards which, finally, Muhammad (peace and blessings of Allah be upon him) had called the people of the world at large. It is in this context, the followers of Moses (peace and blessings of Allah be upon him) after adding and mixing many elements developed a system named Judaism. Likewise Christians too made a system called Christianity. Following the same path the followers of the prophets and messengers in India, Iran and China and other countries developed mixed systems by different names.

However, the call, message and system towards which Moses and Christ (peace and blessings of Allah be upon them) and other known and unknown prophets and messengers (peace and blessings of Allah be upon all of them) called and invited was pure Islam and nothing else.

What is the claim of Qur'an?

After this explanation, the claim of Qur'an becomes clear and evident before us. That claim is like this: "For mankind the only right, true and correct way is surrendering one's self before Him and to follow that path as shown by the prophets of Allah." This is the Qur'an claim. Now we have to investigate whether this claim is worth accepting? We shall consider the arguments presented by the Qur'an in support of its claim but first of all, why not we ourselves search and enquire whether we have any other option open before us besides accepting it?

Necessity for a system of life:

It is apparent that man needs a way of life for himself, which he has to opt and choose. Here you have to remember that man is not a river whose direction of flow is determined by ups and downs of the earth which it flows through. Man is not a tree whose system (of growth and death) is determined by the laws of nature. Moreover, man is not an animal whose movements and actions are controlled by his instincts. Man, though he is governed by the laws of nature in a large part of his life; there are still many aspects of his life in which he does not find demarcated way to walk over it like the animals which are guided by their instincts. Contrary to that he has to choose his own way based on his own choice. He needs a way of thinking by which he would resolve his own and universe's questions and problems which are displayed by nature before his thinking mind; but the nature does not provide him any solutions to him in a clear and understandable language. Moreover, he needs a road to knowledge. With which He is expected to organize that information which is provided to his

mind by his senses; but nature delivers to him after organizing them. He requires methods to satisfy his many natural and personal needs which are demanded by nature and which never shows him civilized ways to satisfy them. He must have a way to handle his family matters, matrimonial issues, to manage his economic affairs, to administer his country's affairs, to co-ordinate his country's foreign relations and to overcome many other problems in several aspects of his collective life, to move on that way and path not as individual only, but as a group, as a nation and as a kind to realize those objectives which are naturally desired and wanted but they have not been clearly stated to him by nature nor does it have a specified way and method to achieve them.

Division of life:

These different aspects of life, [Man has to choose inevitably one of the] which are themselves not totally independent and disconnected with each other and which offer an opportunity for man to opt one out of them and go into various directions where travelling needs, requirements and provisions are different and the techniques to walk over them differ from each other and prerequisites of walking on them are quite unknown to each other. He finds targets of their travelling missions too strange to one another. If man uses his intellect in a rational manner and attempts to understand in a fact-finding way, his attempt will be sufficient to satisfy him that human life as a whole is one indivisible unit and that all parts in it are joined with each other and all aspects are strongly co-related. These relations and connections are unbreakable. Each of them influences others and in turn is also influenced by them. In fact, one blood circulates in the whole body. One spirit sweeps throughout the body. All collaborate to form one entity named the human body and life. Hence man needs not many purposes and aims of life but only one purpose and one objective under which small and large purposes and aims can survive and exist at their respective places harmoniously. All of them will strive together to realize that

one purpose and goal. He requires only one way and not many ways on which he can drive his whole life towards his life-goal, with all its aspects, in complete harmony. He does not need a political system, and a separate economic order, yet another financial framework and a new and separate system for art, culture, education, morals, law, religion and society. What he needs requires and demands, is one complete and comprehensive system in which all above mentioned systems are harmoniously fitted, each of them functioning in harmony with other without collisions or conflicts. This is because all of them possess same nature and temperaments in principles and actions and by following it as an individual, group of individuals and humanity as a whole, is it possible to reach highest attainable goal in this world. There was a dark and un-Islamic period in the human life and history when division of the life into totally separate and independent departments and compartments used to be considered possible. If today some people still talk about departmentalization and compartmentalization of life and its division in small parts, they are either living in an ancient era and, therefore, deserve our kindness and mercy or else being unjust by nature, they know the truth very well, but purposely they talk about divisibility of life into small pieces only because they are in need of satisfying those who differ with the basic principles of their system of life that they will be safe and happy in those sectors which are very dear to them while those sectors are intellectually impossible and naturally unimaginable. I presume that those who talk like that themselves clearly know that it is just and simply not possible & feasible. Every dominant and prevailing system of life according to its own mood and temperament injects its spirit into the body-politic of that system. It is just like a salt mine which turns everything inside it into salt.

The geographical and racial division of life:

As it is unreasonable to divide human life in departments and compartments, it is even more unreasonable to divide it

into geographical circles and racial boundaries. Undoubtedly, men live in different parts of the earth which have been divided into rivers, mountains, forests and oceans or artificial borders. Furthermore, without any doubt there are many human races and nations among them due to historical, psychological and other factors, which and during the progress of humanity have taken different shapes and kinds. However, taking them as a basis for his argument, if a person claims that for each race, nation and geographical entity, there must be a different 'Deen' for each of them, then his claim and statement will be an absurd thing. Just because his limited vision entangled in the outer superficial variety and differences, fails to see the essence of human unity among diversity. If, as a matter of fact, these differences were so important so as to warrant a separate Deen for each of them then I will say that please make a note of all the differences possible, which could be noticed between nations and ethnicities. Then have an in-depth look over the differences which exist between a man and woman, between two human beings and between two children of one mother. I hope that it would not be an exaggeration in the light of scientific analysis that these differences are deeper and more serious than the former. Why then, you don't feel that every individual's life must be separate and independent. However, when you confined an element of lasting unity —eternal or unifying factor— among the multiplicity of individuals, gender-based and family-based entities on whose basis theories of race, nations and countries can be built and on the basis of that concept it is believed and considered right to suggest for a large country or a nation. As long as that possibility is thought to be practical, then what prevents you from finding a great and basic common fact from among the multiplicity of a nation, a race and a country, and that a humanitarian concept should be developed and on that ground it should be taken as a Deen for all human beings? Isn't a fact that all men and women despite the geographical, racial and national differences, they are all subject to same natural laws, by following which they are living on the face of the earth. All of them are governed in their

body by the system of the same principles, on which man was created. All those characteristics are one and the same which distinguish mankind from other creatures and entities and make them a separate kind and species. All demands of nature are common among them. Those have been bestowed by the nature. All those powers are similar which we call them human-self. Basically all natural, psychological, historical, social and economic factors are the same which are active in the human life. If these are not facts, who can dare deny these facts. Then those principles are good for the well-being of men, as they are universal principles. There is no reason why these principles should only be national and racial. Nations and races can manifest them in their characteristics totally or partially under the shadow of their principles and can manage their affairs of life in different ways. They should behave like that, under all circumstances that correct or true system of life or Deen which man needs, must be one only. Human mind rejects the idea that one thing good for a nation shall not be good for another nation and what is right for one nation should not be right for the other. What is wrong and damaging for one nation should not be wrong and damaging for other nations.

Division of the human life on the basis of time:

One of the scientific absurdities of the modern age and which has gained acceptability as a factual point of view and is presented with full confidence and apparently unshakable belief, is the evolution of the human way of life with time. It is said that a certain way of life which was true, correct and right in a particular age is untrue, incorrect and wrong in another age because problems and dealings of life change in each and every age and those problems of life and dealings can be true or untrue and right or wrong depending upon their nature. Side by side with this claim, the door for discussion about evolution is also opened. Factors active in history are searched and researched. Conclusions are drawn in the sphere of its past. Lessons are presented because results are evolved around it. For all that, something named "human nature" is proved too. I

would like to ask you: do you possess a measuring instrument with the help of which you can demonstrate periods, times, and stages in the continuous historical movement of humanity? Is it possible for you by putting a finger on a line to claim that actions have totally and wholly changed and the conditions which were prevailing on that point of time do not exist anymore? If human history is divided into separate parts, then we will have to suppose that a certain piece of the human history is needless and irrelevant to another portion that came after it. It means that everything done and achieved by the human race in that past portion was futile. It also means that the experiences gained by mankind in that particular portion of time in those circumstances in which man tried to test some methods and reached some principles and values has now vanished altogether. After that, why are you then lecturing about evolution? Why are you searching about laws of life? Why are these historical conclusions so important to you? When you speak about evolution, then it eventually carries in its fold the premise that there is something that causes all changes to happen and occur and keeps itself safe and alive during those changes and continues to move along with them. When you talk and discuss about the laws of nature, it entails that even in those unstable conditions and in those constantly moving phenomenon and in the building up of destructing facets and periods, there is something stable and alive at all times which has its own particulars and independent characteristics. When you draw historical conclusions—you imply that the traveller who had trodden on this timeless road, stage by stage, possesses his own personality and enjoys his own mood and temperament and under given circumstances could be used to work and behave in a particular manner. At certain times we used to accept certain things and at other times we used to reject them and demand some other things. This undeniable fact, which encountered so many changes, is the non-stop traveller of the road of history whom you perhaps refer to as “Humanity” But then when you discuss the various stages and periods of the road and talk about the conditions and

the problems created by them, you become so obsessed with them that by the changing of periods and stages and the changing of their circumstances, you conclude that the traveller himself and his nature underwent a change as well? It is observed by us from the very beginning till date that his body and structure has not undergone through any change. His components are same as they have been for thousands of years. His characteristics and features have remained unchanged. His inclinations and preferences have never seen any change. All his powers and capacities are the same and unchanged as well as all his short-comings and capabilities. His ways of action and reaction and ability to influence and to be influenced have remained same. All powers governing him and all universal environments have never undergone any changes. Nothing among them from his first day on this planet, to this day has changed even slightly. No one can dare to say that during the very long history of mankind, the changes in the conditions and problems created under the pressure of change, have transformed mankind itself and even the basic things which are appended to humanity have been impacted by that change. Then on what basis this claim is made that what was an antidote yesterday has become a deadly poison today. And what was true yesterday is untrue today and what was valuable for man yesterday carries no value today.

Which type of system of life does man need?

To be true, it is a fact that during the history human individuals and groups by committing mistake in understanding basic requirements of human self and by exaggerating in acknowledgement of some facts while failing to comprehend others and as a result chose various wrong systems of life, from time to time and here and there and which were wrong for the humanity at large after experimenting them and forced them to vacate their positions in favour of similar wrong systems of life. After studying their past history and making certain observations, it has been concluded that mankind, of necessity, in every stage and period (of history), is

man has been created and with each individual, each group and as a whole all human beings, in all periods of time and places, without any resistance and conflict, be in complete harmony with it. Furthermore, he requires such comprehensive and powerful ethical principles which are in harmony with his nature and natural characteristics and which may be applicable on all possible theoretical and practical conditions of life so that they could build up their morals on its basis and solve all problems faced by them at each stage of life in that light so that they do not expose themselves to the dangers of changing principles of conduct and behaviour in accordance with the changing circumstances and problems lest they become mere characterless and opportunists. Side by side, they need comprehensive and adaptable principles of social life which have been developed and framed keeping in mind their nature's demands and which are free from going to extremes and imbalance and in which the common interests of all human beings are taken care of by adopting them; It should be possible to construct and promote all aspects of the human life and push it on the road to progress. Along that, it requires to be kept towards right direction in his personal behaviour, social trends and in individual and social struggle and efforts. He needs protection from side-tracking by clear limits and boundaries which should serve the task of landmarks and milestones which could warn him at every nook and corner and turning point and crossroad and at dangerous stage that this is his right way and that is a dangerous road. In addition to that he requires few practical regulations which are eternal and universal by their very nature and are practicable and could keep human life attached with the fact of life, destiny of life, aim of life and ethical and social limits which have been determined and pre-pointed by Ad-Deen-the ideal system of life. This is what we are required to frame and build. At this juncture, we will have to consider seriously whether man possesses those ways and means which enable him to formulate for himself such Ad-Deen-an ideal system of life-as outlined above.

A look at ways and means at the disposal of man:

Man has, at his disposal, for developing his own DEEN, system of life, not more than four sources and means: first source is his desire(s), second source is his mind and intellect, third source is observation and experiments and the fourth and last source is the historical record of his past experiments. Most probably nobody can point out a fifth source available for man. You must take stock of all these four sources/means in as complete a way as possible to see that they could be used in the invention and formulation of Ad-Deen, an ideal system of life. I have spent a considerable part of my life in searching this fact. After that effort I arrived at the conclusion that these ways and means at the disposal of man cannot be helpful in the invention and formulation of Ad-Deen. These ways and means can assist man in understanding, testing and knowing and in formulating and framing, from time to time, details of life in accordance with that Ad-Deen.

Desire

First of all, take the “desire” to see whether it could lead human life? Although it is an original power within the human self which pushes him to work and to be active; but due to its own defects and shortcomings it can never become capable of leading human life. Not only it cannot all alone lead the life of man but it, in most of the cases, has misled the mind and the knowledge of man. If through training it is made most civilized and enlightened, but whenever a final decision is left to it, it can be stated, without the fear of exaggeration, that in 99% cases it will make wrong and misleading decisions. This is because its internal impulses force it to make in correct decision and never allow it to make right decisions. The real objective behind this is always to realize its aim, by any way and means, immediately and easily. It is the natural shortcoming of the very nature of “human desire”. Therefore, whether it is an individual wish, as pointed out by (the famous French philosopher) Jean-Jacques Rousseau, under all circumstances any kind and type of human desire/General will

is incapable of and by its very nature does not possess the qualification to formulate and frame the Ad-Deen; but as far as the ultimate problems like nature and substance of the human life, are concerned their destiny and aim, it can be able to assist him.

Mind/intellect

Next comes the “mind/ intellect”. There is no lack of acknowledgement of its superb capabilities, its paramount importance in human life is undeniable and it is also recognized it is a great leading power within the human entity and despite the question whose mind/intellect will work out Ad-Deen? Zaid’s or Bakr’s mind? All human minds? The minds of past or the future? The only question is that after surveying the limits of the “human mind” itself, can you say whether you can depend upon it in developing, framing and formulating “Ad-Deen”? All its decisions depend upon the information and material provided to his senses: if wrong and inaccurate or mistaken information and material is supplied to his senses, it will make a wrong decision. If they provided defective information to him, his mind will make defective decision. In some matters if they don’t provide his senses any information, in such cases it, by its very nature, a wrong-doer, will jump in the dark recklessly. Then with its limitations and constraints how do you think that it qualified to draw a complete code of life---Ad-Deen? How can you entrust it with that difficult and hazardous task? This is due to the fact that the answers required to the ultimate questions on which the formation of a system of life is totally dependent, the sense cannot find any information at all. In this event, is it possible to establish that Ad-Deen on imaginary and faulty ideas and superstitions and suppositions and assumptions? The eternal moral values determination is simply unavoidable. In this respect, senses provide a very defective material.

Then, how can you expect from the mind and intellect that it will, in the light of defective material, determine correct and true moral values. Likewise, as I have already mentioned about

the other components of Ad-Deen, the senses cannot be helpful in providing correct and complete material; also the mind/intellect cannot build on its basis a comprehensive and complete way of life. Moreover, the mind and intellect is always accompanied by wish and desire which prevent mind from taking purely reasonable decisions and mould its straight forwardness on the wrong side in one way or another. Therefore if it is somehow assumed that the human mind, in the light of the material supplied by the senses, will not commit any mistake, then it is not possible that in the view of its deficiencies it will attain that level which involves it to bear such a heavy burden. If that heavy burden is mounted upon it, that will be an injustice not only against mind and intellect but also against us.

Science:

Let us now take that knowledge which is obtained by observation and experiment. I do not lag behind any student in acknowledging the value of science and scientific knowledge and detest that it should be insulted in any way and manner. However, to overlook its limitations and the constraints inherent in it and to expand its horizon which it actually cannot encompass is a non-academic and unscientific act. Whoever knows the nature of the "human knowledge" will not dispute and challenge my statement. As far as the ultimate issues and problems are concerned, humans cannot grasp their secret because man has not, at his command, the resources which enable him to grasp it. He cannot observe them directly nor can he express his opinion about them by the assistance of those things which fall under the category of observation and experiment and which is called knowledge. Hence, to develop and formulate Ad-Deen, it is a prerequisite to know the solution of those problems which fall beyond the control and domain of the human knowledge regarding the question of ethical values, principles of social life and the demarcation of the boundaries which serve as a shield against detraction and whether science/knowledge can be entrusted with the task of

their accomplishment or not. After ignoring the fact which individual or group of people and science/knowledge of which age and period, we will have to see that to discharge this task, in a scientific manner, what those laws of nature are which govern human life in this world. The second condition in this respect is that all those sciences and knowledge which are related to human life must be perfect. The third condition is that all information derived from these sciences and knowledge— should be collected together and a perfect mind should arrange them correctly and draw from that correct ethical value for men and correct principles of civilization and culture and demarcate the boundaries which prevent detraction (from the right path). These terms and conditions have not been fulfilled to date and are not expected to be fulfilled within 5000 years from today. It is just possible that they could become a truth and a fact just one day before the death of humanity. But at that late hour what will be its use and benefit?

History:

Lastly, please take that source of knowledge and information which we call it as the record of the human experiments and experiences or it is called the record of the human activities. I don't deny its importance nor its benefits and advantages. I tell you and if you think over you will agree with me that for the formulation of the great task of a system of life for mankind Ad-Deen, it is also insufficient in this connection. I am not raising the question whether this record from the past to present has been delivered to the people with complete accuracy and cover all events and accidents or not? I also do not throw the question about the representative mind of the man who will embark upon this unique venture of drafting of Ad-Deen? By Hegel's mind or by Marx's mind or anybody else's mind? I want to ask simply: which is that history whose record of past, present and future is sufficient to frame Ad-Deen? Those who were born after that date are very fortunate people but what about the fate of the people who were born before that date?

Hopeless result:

These are very short points which I have raised. I hope that I have not committed a mistake in my argument. If we take stock of the human resources as I have done, then nothing prevents us from arriving at the conclusion that man can formulate for himself a half-baked, half-right half –wrong and a local Deen and if he wishes to frame Ad-Deen it is just impossible. It is impossible today and there is no hope that in future this possibility will be existent. If there is no Allah (God) as proclaimed by atheists, it is suitable for man to commit suicide, if a traveller does not know his destination and has no one to guide and has no ways and means to find his destination, then he possesses one thing only: total and complete disappointment. Anyone who bears sympathy in his heart for him will advise him to break his head with stone found on the side of the road. If there is a God but he does not guide (people to the right path) as believed by those who claim to be thinking on philosophical and scientific lines, then the situation is more than sorrowful. Just think about a God who has created for the nourishment and sustenance of all creatures imaginable and anything existing on the earth and in the heavens; but has not provided him with the thing he needs most and without which man passes a totally wrong life, then it will be unbearably miserable to live in His world and on His earth. Why are you weeping for the poor, paupers, sick, wounded and victims of injustice while the poor and whole humanity has been left in a situation in which it tries and fails again and again? It walks one step forward but two steps backward. It walks few steps and goes off the track or falls in the pits on the road. On each stumbling country after country, and nation after nation are destroyed. This poor humanity doesn't know its aim and purpose of life and does not know for what purpose it must strive and struggle and in what way and manner. All this is seen and observed by a God who has created him on the earth but never cares to guide him!!!

The only ray of hope

In contrast to this picture Quran presents before us quite a different picture. It says that the God - Allah the Almighty--- is not only the Creator but also the Guide. He has deposited into every creature its guidance which will be compatible with its nature and recited by it:

قَالَ رَبُّنَا الَّذِي أَعْطَى كُلَّ شَيْءٍ خَلْقَهُ ثُمَّ هَدَى ﴿٥٠﴾ (ط)

One who gave everything its shape and then guided it. (Taha: 50)

If you want a proof of that claim, then get hold of any ant, any fly and any spider and study it. The God —Allah, the Almighty— who has guided them, has guided man too. It is, therefore, a right way for the man to get rid of his egoism and bow down before Him and follow that Ad-Deen, and the ideal system of life — which He has sent down to the human beings through His messengers (peace and blessings of Allah be upon them). Please look on the one hand the result we have arrived at after we reviewed man's powers and ways and means at his disposal, and on the other hand there is the claim made by the Quran. No, there is no way left for us except to accept this claim or else surrender ourselves to disappointment and hopelessness. A disappointment whose darkness does not contain a ray of hope in its folds; the situation is that there are two more ways to obtain Ad-Deen and we have options to choose one source from which we can get Ad-Deen. The only option before us whether we seek assistance from this source and instead of utilizing it is that prefer to wander about in total darkness.

Arguments presented by the Quran:

The arguments I have presented so far take us to the fact that for our own welfare it is but unavoidable to accept the Quranic claim. In other words it means that if you cannot become an unbeliever then become Muslim, not because you are contented that Islam is the correct way of life but because you have had no other option to opt. On the other hand the

arguments presented by the Qur'an in favour of its claim are far superior and more weighty and dignified because it wants us not to accept Islam under no-choice, option less situation but on the basis of complete satisfaction and with our free will and choice. Its four arguments which we have presented repeatedly and again and again are:

1. Islam is the only true, correct and right system of life because it is compatible with the real facts of life and every other system of life is incompatible with facts of life.

أَفَغَيْرَ دِينِ اللَّهِ يَبْتَغُونَ وَلَهُ أَسْلَمَ مَنْ فِي السَّمٰوٰتِ وَالْاَرْضِ طَوْعًا وَكَرْهًا وَإِلَيْهِ

يُرْجَعُونَ ﴿٨٣﴾ (آل عمران)

Do they want a system of life other than Allah's system of life while everything on the earth and in heavens has submitted to his will with its choice or under compulsion? And to Him (all things) shall return.
(Ale-Imran: 83)

2. This is the only correct and right system of life and in terms of justice and there cannot be another true and right system of life.

إِنَّ رَبَّكُمُ اللَّهُ الَّذِي خَلَقَ السَّمٰوٰتِ وَالْاَرْضَ فِي سِتَّةِ اَيَّامٍ ثُمَّ اسْتَوٰى عَلَى الْعَرْشِ يُغْشِى الْاَيْلَ النَّهَارَ يَطْلُبُهُ حَثِيثًا وَالشَّمْسَ وَالْقَمَرَ وَالنُّجُومَ مُسَخَّرَاتٍ

بِأَمْرِهِ اِلٰلَهُ الْخَلْقِ وَالْاَمْرِ تَبٰرَكَ اللَّهُ رَبُّ الْعٰلَمِيْنَ ﴿٥٤﴾ (الاعراف)

Undoubtedly your Sustainer is Allah who had created the heavens and the earth in six days, and then He ascended the throne. (He) covers the (bright) day with (the dark) night and then He let the day chase in hurry the night. The Sun, the moon and the stars are obedient of His order. Beware! His is the creation and His is the order/authority. Blessed is Allah, Nourisher of the creatures.
(Al-A'raf: 54)

3. This is the only right policy for man because Allah, the Almighty, has the complete knowledge of all facts and He can bestow upon human being a faultless guidance:

إِنَّ اللَّهَ لَا يَخْفَى عَلَيْهِ شَيْءٌ فِي الْأَرْضِ وَلَا فِي السَّمَاءِ ﴿٥﴾ (آل عمران)

Nothing is hidden from Allah neither in the earth nor in the heavens.
(Ale-Imran: 5)

اللَّهُ لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ لَا تَأْخُذُهُ سِنَّةٌ وَلَا نَوْمٌ لَهُ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ مَنْ ذَا الَّذِي يَشْفَعُ عِنْدَهُ إِلَّا بِإِذْنِهِ يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ وَلَا يُحِيطُونَ بِشَيْءٍ مِنْ عِلْمِهِ إِلَّا بِمَا شَاءَ وَسِعَ كُرْسِيُّهُ السَّمَوَاتِ وَالْأَرْضَ وَلَا يَئُودُهُ حِفْظُهُمَا وَهُوَ الْعَلِيُّ الْعَظِيمُ ﴿٢٥٥﴾ (البقرة)

Knows whatever is before the people and whatever behind them. People cannot know anything from His knowledge except those which He Himself let them knows.
(Al-Baqra: 255)

قُلْ إِنَّ هُدَى اللَّهِ هُوَ الْهُدَى (الأنعام: ٤١)

Say: "Surely Allah's guidance is the only true guidance."

(Al-Anaam: 71)

4. This is the only just road for the humanity because without treading that no justice could be established. Otherwise, whichever way man opts, it leads to injustice:

وَمَنْ يَتَعَدَّ حُدُودَ اللَّهِ فَقَدْ ظَلَمَ نَفْسَهُ (تلاق)

And he who transgresses the bounds set by Allah commits a wrong against himself.
(Al-Tallak: 1)

وَمَنْ لَمْ يَحْكَمْ بِمَا أَنْزَلَ اللَّهُ فَأُولَئِكَ هُمُ الظَّالِمُونَ ﴿٤٥﴾ (المائدة)

Those who do not pass their judgments according to what has been revealed by Allah, they are unjust.
(Al-Maida: 45)

These are the arguments which compel a rational person to bow his head before Allah and to go back to Him for receiving guidance.

Parameters for testing Allah's guidance:

Before moving forward I would like to answer a question which should have cropped up in the many minds as we reach

this stage. I faced this question when I was going through the period of academic preparation. That question is like this: is it binding upon us to accept the claim of a person who stands before and claims that what he is neglecting, what are those standards and parameters which could help us in differentiating between a man-made way of life and an Allah sent guidance? The answer to this question requires a detailed scientific investigation. I will, in short four points, explain those standards and parameters which help us in distinguishing between man's ideas and God's ideas, The first characteristic of the human Idea and thought is that it suffers from the shortage and limitation of knowledge and it is always with it. As against Godly idea and thought it is distinguished by unlimited and accurate knowledge. They are clearly reflected in them. Anything which is from Allah, you cannot find in it which is scientifically against any discovery made in any age or no one can say that its author missed this or that aspect. Here please don't forget the big difference between knowledge and scientific forecast and scientific theory. At a certain time when some scientific forecast and scientific theories are dominant on the minds of the people, most take them as 'knowledge' although the possibility of their being wrong is as much as the possibility of being right. In the history of knowledge there are few things which have been proved to be the knowledge.

The second great defect of the human thought is that very short-sighted. Contrary to that you will find it is in Godly thought there is the widest point of view of anything and about anything adopted. When you study anything flowing or branching from the Godly thought you will feel that the author of this thought holds point of view which covers the time from its beginning to its end - i.e. covers past, present and future. He looks at all facts from one (space and time) point of view in comparison to that we will feel that, the thoughts of the greatest philosopher and thinker is just like childish thought.

The third feature of human thought compromises is that somewhere and somehow we will see that it comprises with

wisdom, knowledge feelings and desires. Opposite to that is the Godly thought in which there is pure and uncompromising wisdom and knowledge so much so that you will never find in it emotional inclinations. Another shortcoming of the human thought is that whatever system of life it will formulate, it will incline towards someone. It will differentiate between man and man on totally irrational logic. You will detect this in all his attempts and efforts. This is because every human has his own interests which are linked and associated with some people. He has no interests with others at all. Against the system of life which springs from the Godly thought that it will be free from all such elements. You can put that system of life which claims its origin from Allah, the Almighty and hence defines itself as Ad-Deen, to test on these parameters; you will surely find it free from all those human defects and shortcomings. It will also contain in its folds the lofty and outstanding features of comprehensiveness and all-embracing features and characteristics which I have stated previously when I was speaking about the necessity of human beings for having Ad-Deen. After that there is no reason for you for not believing in it.

Demands of the belief

At this point I will discuss the last question of my lecture and that is: if a person accepts the claim put forward by the Holy Qur'an and declares his belief in that Ad-Deen about whom he is contented and satisfied from the core of his heart, then what are the consequences and outcomes of his recognition and acknowledgment? In the beginning of my lecture I have stated that Islam means submission, bowing down your head, body and soul and surrendering of your will and wish. With that submission and surrendering, there could be no co-existence of self-opinion, independence and freedom in thought and action. Whatever may be the system of life, you cannot exempt anything belonging to you from that system. It is the belief that must be system of your heart and mind, your eyes and ears, your stomach and body, your pen and tongue,

your time and efforts, your action and struggle, your love and hatred. In nutshell, there must not be any part or any aspect of your life out of the boundaries of this system of life. Whatever part of your life and in whichever position you try to keep out of the bounds of this system of life and exempt it from its domain, you will be that much liar in your claim while it is the duty of right liking person to keep his life, as far as it is possible, clean from lies. Moreover, I have pointed out in the very beginning of my lecture that human life is an indivisible unit which cannot be divided in departments and compartments. It is, therefore, necessary that there should be only one Deen. Following of two or more than two Deen only indicate that the belief is not firm and it's shaky and that there is no stability in the decision-making process. Whenever you are completely satisfied from the bottom of your heart that a particular Deen is Ad-Deen, it should be Deen of all aspects or sections of your life. If it is your Deen in your personal life, there is no reason why it should not be the Deen of your household and the Deen of - upbringing of your children, your education, your school, your business, your nation, your civilization, politics, your literature and your arts? As it is impossible that each of a string of beads before becoming a beautiful part of string of beads was having its own identity, it is no longer a bead by itself and something other than a bead in a string of beads!!! Likewise it does not appeal me that a particular part should be good for your individual and personal life but when it comes to organizing your life; you should keep a part/aspect of your life beyond the reach of your Deen. The greatest demand of your belief is that the DEEN you have accepted as being Ad-Deen, other human beings should be invited by you to enjoy the blessings of this Ad-Deen. All your struggle and efforts must be directed to making this Ad-Deen as the only Deen of all human beings. As it is the nature of the truth to become dominant, in the same way it is the truth— it never take rest until and unless it makes the truth dominant over falsehood. When a man sees that falsehood has become-dominant all over the world and over all inhabitants of the

world and this scene does not raise any restlessness or pricking or shame in his heart and mind and body, it only means that if at all there is a room in his heart that this silence of sleep may not be turned into the silence of death.

DEEN-E-HAQ

MAULANA SYED ABUL ALA MAUDUDI

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DEEN-E-HAQ

(Yeh khutba 21 March 1943 ko Jamia Millia, Delhi mein diya gaya tha)

Quran jis daway ke saath nau-e-insani ko apne pesh karda maslak ki taraf dawat deta hai woh khud us ke apne alfaaz mein yeh hai:

إِنَّ الدِّينَ عِنْدَ اللَّهِ الْإِسْلَامُ ١٩
(Aal-e-Imran 3:19)

Yehi zara sa fiqra meri is taqreer ka mauzu hai. Zyada tafseel ka mauqa nahin. Bohat ikhtisar ke saath main pehle is ke maani ki tashreeh karunga jis se yeh wazeh ho jaye ga ke is fiqre mein darasal kis cheez ka da'wa kiya gaya hai, phir is sawal par bahs karunga ke yeh da'wa tasleem kiya jana chahiye ya nahin, aur aakhir mein bayan karunga ke agar ise tasleem kar liya jaye to phir ise tasleem kar lene ke muqtaziyat kya hain.

Umuman is fiqre ka jo seedha saada mafhoom bayan kiya jata hai woh yeh hai ke “**sacha mazhab to Allah ke nazdeek bas Islam hi hai.**” Aur “**Islam**” ka jo tasawwur aam tor par logon ke zehan mein hai woh is ke siwa kuch nahin ke yeh ek mazhab ka naam hai jo ab se chaudah sau (1400) baras pehle Arab mein paida hua tha aur jis ki bina Hazrat Muhammad ﷺ ne daali thi... “**bina daali thi**” ka lafz main qasdan is liye istemal kar raha hoon ke sirf ghair Muslim hi nahin balki bakasrat Musalman aur achhe khaase zi ilm Musalman bhi Hazrat Muhammad ﷺ ko “**Bani-e-Islam**” kehte aur likhte hain. Goya un ke nazdeek Islam ki ibtida Aan Hazrat ﷺ hi se hui aur aap hi is ke bani (founder) hain. Lehaza jab ek ghair Muslim Quran ka mutalaa karte hue is fiqre par pohanchta hai to woh yeh guman karke sarsari tor par is se guzar jata hai ke jis tarah har mazhab sirf apne hi barhaq hone aur doosre mazhabon ke batil hone ki mudda'i hai isi tarah Quran ne bhi apne pesh karda mazhab ke barhaq hone ka da'wa kar diya hai. Aur

jab ek Musalman ise parhta hai to woh is wajah se is par ghaur karne ki koi khaas zarurat nahin samajhta ke jis mazhab ko is fiqre mein barhaq kaha gaya hai ise woh khud bhi barhaq maanta hai. Ya agar ghaur-o-fikr ke liye us ke zehan mein koi tehreek paida hoti hai to woh bil-umoom yeh rukh ikhtiyar kar leti hai ke Isaiyat, Hindumat, Budh Mat aur aise hi doosre mazhabon se Islam ka muqabla karke is ki haqqaniyat sabit ki jaye. Lekin darhaqiqat Quran mein yeh maqam aisa hai jis par ek sanjeeda talib-e-ilm ko thehar kar bohat ghaur karna chahiye, us se zyada ghaur karna chahiye jitna ab tak us par kiya gaya hai.

Quran ke is dawae ko samajhne ke liye sab se pehle hamein “Ad-Deen” aur “Al-Islam” ka mafhoom muta‘ayyan kar lena chahiye.

AD-DEEN KA MAFHOOM

Arbi zabaan mein lafz "Deen" kai maano mein aata hai. Is ke ek maani ghalba aur isteela ke hain. Doosre maani itaat aur ghulaami ke. Teesre maani jaza aur badle ke. Chautha maani tareeqay aur maslak ke. Yahan yeh lafz isi chautha maani mein istemaal hua hai, yaani Deen se muraad tareeq-e-zindagi ya tarz-e-fikr-o-amal hai jis ki pairwi ki jaye.

Lekin yeh khayal rahe ke Quran mehz "**Deen**" nahi keh raha hai balkeh "**Ad-Deen**" keh raha hai. Is se maani mein wahi farq waazih ho jata hai jo Angrezi zabaan mein (this is a way of life) kehne ke bajaye (this is the way of life) kehne se waqae hota hai yaani Quran ka dawah yeh nahi hai ke Allah ke nazdeek Islam ek tareeq-e-zindagi hai balkeh us ka dawah yeh hai ke Islam hi ek haqeeqi aur sahih tareeq-e-zindagi ya tarz-e-fikr-o-amal hai. Phir yeh bhi zehen nasheen rahe ke Quran is lafz ko kisi mehdood maani mein istemaal nahi karta balkeh wasee tareen maani mein istemaal karta hai. Tareeq-e-zindagi se us ki muraad zindagi ke kisi khaas pehlu ya kisi khaas shobay ka tareeq nahi balkeh poori zindagi ka tareeq hai, alag alag ek ek shakhs ki infiraadi zindagi hi ka tareeq nahi balkeh ba-

haisyat-e-majmooi society ka tareeq bhi hai. Ek khaas mulk ya ek khaas qaum ya ek khaas zamaane ki zindagi ka tareeq nahi balkeh tamaam zamaano mein insaano ki infiraadi aur ijtimai zindagi ka tareeq hai. Lehaza Quran ke daway ka mafhoom yeh nahi ke Allah ke nazdeek pooja paat aur aalam-e-baala ke aiteqaad aur hayat baad al-mamat ke tasawwur ka ek hi sahih majmooa hai jis ka naam Islam hai. Na is ka mafhoom yeh hai ke afraad-e-insaani ke mazhabi tarz-e-khayal-o-amal (jaisa ke lafz "mazhabi" ka mafhoom aaj kal ki maghribi istilah mein liya jata hai) ki ek sahih soorat wahi hai jise Islam se tabeer kiya gaya hai. Na us ka mafhoom yeh hai ke Arab ke logon, ya fulaan sadi tak ke insaano, ya fulaan daur ke maslan sanati inqilaab (industrial revolution) se pehle tak ke aadmiyon ke liye ek sahih nizaam-e-zindagi wahi hai jise Islam se mausoom kiya gaya hai. Balkeh sareeh tor par us ka dawah yeh hai ke har zamaane aur har daur mein poori nau-e-insaani ke liye zameen par zindagi basar karne ka ek hi dhang Allah ke nazdeek sahih hai, aur woh dhang wahi hai jis ka naam "**Al-Islam**" hai.

Mujhe yeh sun kar bara tajjub hua ke Asia aur Europe ke darmiyan kisi maqaam par Quran ki koi nayi tafseer ki gayi hai jis ki roo se "**Deen**" ka mafhoom sirf bande aur khuda ke infiraadi taalluq tak mehdood hai aur tamaddun-o-riyasat ke nizaam se is ka koi alaqa nahi hai¹. Yeh tafseer agar khud Quran se akhz ki gayi hai to yaqeenan bari dilchasp cheez hoga lekin mein ne atharah saal tak Quran ka jo tahqeeqi mutala kiya hai us ki bina par mein bila khauf-e-tardeed kehta hoon ke Quran apne tamaam jadeed mufasssireen ki khwahishaat ke alal-raghm "**Ad-Deen**" ke lafz ko mehdood maani mein istemaal nahi karta balkeh us se tamaam zamaano ke tamaam insaano ke liye un ki poori zindagi ka nizaam-e-fikr-o-amal muraad leta hai.

¹ [Ishara hai Turki akhbar naveeson ke us wafd ki taraf jo 1943 mein Hindustan aaya tha aur jis ke sadr-e-wafd ne yahan in khayalaat ka izhaar kiya tha.]

AL-ISLAM KA MAFHOOM

Ab lafz "**Islam**" ko lijiye. Arabi zabaan mein is ke maani hain sipar daal dena, jhuk jana, itaat qabool kar lena, apne aap ko supard kar dena magar Quran mehz "**Islam**" nahi bolta balkeh "**Al-Islam**" bolta hai jo is ki khaas istilah hai. Is makhsoos istilaahi lafz se us ki muraad khuda ke aage jhuk jana, us ki itaat qabool kar lena, us ke muqable mein apni aazadi se dast-bardar ho jana, aur apne aap ko us ke hawale kar dena hai. Is ki tasleem-o-itaat aur supardagi-o-hawalgi ke maani yeh nahi hain ke qanoon-e-tabiyat (law of nature) ke aage sipar daal de, jaisa ke baaz logon ne is ka mafhoom qarar dene ki koshish ki hai. Na is ke maani yeh hain ke insaan apne takhayyul ya apne mushahidaat-o-tajurbaat se khuda ki marzi aur us ke mansha ka jo tasawwur bator-e-khud akhz kar le usi ki itaat karne lage, jaisa ke kuch aur logon ne ghalati se samajh liya hai balkeh is ke maani yeh hain ke khuda ne khud apne rasoolon ke zariye se insaan ke liye jis tareeq-e-fikr-o-amal ki taraf rehnumai ki hai ise woh qabool kar le aur apni aazadi-e-fikr-o-amal ya balfaaz-e-saheeh tar, aawargi-e-fikr-o-amal, chhor kar us ki pairwi-o-itaat ikhtiyar kar le. Isi cheez ko Quran "**Al-Islam**" ke lafz se tabeer karta hai. Yeh darhaqeeqat koi jadeed-ul-ahed mazhab nahi hai jis ki bina ab se 1363 baras pehle Arab mein Muhammad ﷺ ne daali ho balkeh jis roz pehli martaba is kura-e-zameen par insaan ka zuhoor hua usi roz khuda ne insaan ko bata diya tha ke tere liye sirf yeh "**Al-Islam**" hi ek sahih tarz-e-amal hai. Is ke baad duniya ke mukhtalif goshon mein waqtan-fawaqtan jo paighambar bhi khuda ki taraf se insaano ki rehnumai ke liye mamoor hue hain un sab ki dawat bhi bila istisna isi "**Al-Islam**" ki taraf rahi hai jis ki taraf bil-aakhir Muhammad ﷺ ne duniya ko dawat di. Yeh aur baat hai ke Musa ؑ ke pehrawon ne baad mein bohat si mukhtalif cheezon ki aamezish karke ek nizaam "**Yahoodiyat**" ke naam se aur Maseeh ؑ ke pehrawon ne ek doosra nizaam "**Maseehiyat**" ke naam se, aur isi tarah Hindustan, Iran, Cheen aur doosre mamalik ke paighambaron ki ummaton

ne mukhtalif makhloot-o-murakkab nizamaat doosre naamon se bana liye hon. Lekin Musa ؑ aur Maseeh ؑ aur doosre tamaam maroof-o-ghair maroof Anbiya ؑ jis deen ki dawat dene aaye the woh khaalis Islam tha na ke kuch aur.

QURAN KA DAWAH KYA HAI?

Is tashreeh ke baad Quran ka dawah bilkul saaf aur waazih soorat mein hamare saamne aa jata hai aur woh yeh hai:

"Nau-e-insaan ke liye khuda ke nazdeek sirf yahi ek sahih tareeq-e-zindagi hai ke woh khuda ke aage sar-e-tasleem kham kar de aur fikr-o-amal ki is raah par chale jis ki taraf khuda ne apne paighambaron ke zariye se rehnumai ki hai."

Yeh hai Quran ka dawah. Ab hamein tahqeeq karna hai ke aaya yeh dawah qabool kiya jana chahiye? Khud Quran ne apne is daway ki taaeed mein jo dalail qaim kiye hain, un par to hum ghaur karenge hi, magar kyun na is se pehle khud apni jagah talaash-o-tajassus karke yeh daryaft kar lein ke aaya hamare liye is daway ko qabool karne ke siwa koi aur chara-e-kaar bhi hai?

TAREEQ-E-ZINDAGI KI ZAROORAT

Yeh zaahir hai ke duniya mein insaan ko zindagi basar karne ke liye baharhaal ek tareeq-e-zindagi darkaar hai jise woh ikhtiyar kare. Insaan darya nahi hai jis ka raasta zameen ke nasheeb-o-faraaz se khud muayyan ho jata hai. Insaan darakht nahi hai jis ke liye qawaaneen-e-fitrat ek raah tay kar dete hain. Insaan nira jaanwar nahi hai jis ki rehnumai ke liye tanha jiballat (instinct) hi kaafi ho jaati hai. Apni zindagi ke ek bade hisse mein qawaaneen-e-tabiyat ka mahkoom hone ke ba-wajood insaan zindagi ke bohat se aise pehlu rakhta hai jin mein ise koi laga bandha raasta nahi milta ke haywaanaat ki tarah be-ikhtiyar us

par chalta rahe, balkeh ise apne intikhaab se khud ek raah ikhtiyar karni parti hai. Ise fikr ki ek raah chahiye jis par woh apne aur kaainaat ke un bohat se masail ko hal kare jinhein fitrat us ke sochne waale dimaagh ke saamne pesh to karti hai magar un ka koi hal ghair-mushtaba zabaan mein nahi batati. Ise ilm ki ek raah chahiye jis par woh un maalumaat ko munazzam kare jinhein fitrat us ke hawaas ke zariye se us ke zehen tak pohanchati to hai magar unhein bator-e-khud munazzam karke us ke hawale nahi kar deti. Ise shakhsi bartao ke liye ek raah chahiye jis par woh apni zaat ke bohat se in mutaalibaat ko poora kare jin ke liye fitrat taqaaza to karti hai magar unhein poora karne ka koi muhazzab tareeqa muayyan karke nahi deti. Ise gharelu zindagi ke liye, khaandani taalluqaat ke liye, maashi maamlaat ke liye, mulki intizaam ke liye, bain-ul-aqwaami rabt-o-taalluq ke liye aur zindagi ke bohat se doosre pehluon ke liye bhi ek raah darkaar hai jis par woh mehaz ek shakhs hi se nahi balkeh ek jamaat, ek qaum, ek nau ki haisyat se bhi chale aur in maqaasid tak pohanch sake jo agarcheh fitratun us ke maqsood-o-matloob hain magar fitrat ne na to in maqaasid ko sareeh tor par us ke saamne numayan kiya hai aur na in tak pohanchne ka ek raasta muayyan kar diya hai.

ZINDAGI KA INQISAAM-PAZEER NA HONA

Zindagi ke yeh mukhtalif pehlu jin mein koi ek tareeq ikhtiyar karna insaan ke liye na-guzeer hai, bajaye khud mustaqil shobay aur ek doosre se be-niyaaz mehkamay nahi hain, is bina par yeh mumkin nahi hai ke in mukhtalif shobon ke liye insaan aisi mukhtalif raahein ikhtiyar kar sakta ho jin ki simtein alag hon, jin ke zaad-e-raah alag hon, jin par chalne ke dhang aur andaaz alag hon, jin ki raah-nawardi ke muqtaziyaat alag hon, aur jin ki manaazil-e-maqsood alag hon. Insaan aur us ki zindagi ke masail ko samajhne ki ek zara si daanish-mandana koshish hi aadmi ko is par mutma'in karne ke liye kaafi hai ke zindagi ba-haisyat-e-majmooi ek kull (whole) hai jis ka har juz doosre juz se aur har pehlu doosre

pehlu se gehra rabt rakhta hai, aisa rabt jo tora nahi ja sakta. Is ka har juz doosre juz par asar daalta hai aur us se asar qabool karta hai. Ek hi rooh tamaam ajza mein sarayat kiye hoti hai aur woh sab mil kar woh cheez banate hain jise insaani zindagi kaha jata hai. Lehaza fi-al-waqe jo cheez insaan ko darkaar hai woh zindagi ke maqaasid nahi balkeh maqsood hai jis ke zimn mein saare chote bade maqaasid poori muwafiqat ke saath apni apni jagah le sakein aur jis ke husool ki koshish mein woh sab haasil ho jayein. Ise raaste nahi balkeh raasta darkaar hai jis par woh apni poori zindagi ko us ke tamaam pehluon samet kaamil hum-aahangi ke saath apne maqsood-e-hayat ki taraf le chale. Ise fikr, ilm, adab, art, taleem, mazhab, akhlaq, maashirat, maceshat, siyasat, qanoon waghera ke liye alag alag nizamaat nahi balkeh ek jaame nizaam darkaar hai jis mein yeh sab hamwari ke saath samoye ja sakein, jis mein in sab ke liye ek mizaaj aur ek hi tabiyat rakhne waale munaasib usool maujood hon, aur jis ki pairwi karke aadmi aur aadmiyon ka majmooa aur min hais-ul-kull poori aadmiyat apne buland tareen maqsood tak pohanch sake. Woh jahiliyat ka tareek daur tha jab zindagi ko mustaqil juda-gana shobon mein taqseem karna mumkin khayal kiya jata tha. Ab agar kuch log is tarz-e-khayal ki muhmal guftagu karne waale maujood hain to woh be-chare ya to ikhlaas ke saath purane khayalaat ki faza mein ab tak saans le rahe hain is liye qaabil-e-reham hain, ya phir woh zaalim haqeeqat ko khoob jaante hain magar jaan boojh kar yeh guftagu sirf is liye kar rahe hain ke jis "Deen" ko woh kisi insaani aabaadi mein raaij karna chahte hain² us ke usoolon se ikhtilaaf rakhne waalon ko unhein yeh itminaan dilane ki zaroorat hai ke hamare is deen ke tehat tumhein zindagi ke fulaan fulaan shobon mein, jo bad-qismati se tumhein aziz tar hain, poora tahaffuz haasil rahega. Haalan-keh yeh tahaffuz aqlan muhaal, fitratan mumtana, amlan naamunkin hai aur is tarah ki guftagu karne waale ghaliban khud bhi jaante hain ke yeh naamunkin hai³.

Har deen-e-ghaalib zindagi ke tamaam shobon ko apni rooh aur apne mizaaj ke mutabiq dhaal kar rehta hai. Jis tarah har kaan-e-namak (salt mine) un tamaam cheezon ko mubaddal ba namak karke hi rehti hai jo us ke hudood mein dakhil ho jayein.

² [yaani deen-e-qaumiyaat jis mein khuda aur kitaab aur risalat se be-taalluq ho kar khaalis dunyawii, maaddi buniyadon par ek mamlikat ke baashindon ke liye ek nizaam-e-zindagi banaya jaye.]

³ [Is masle par mufassal behas ke liye musannif ki kitaab: "Tehreek-e-Aazadi-e-Hind aur Musalman" ka mutalea mufeed hoga.]

ZINDAGI KI JUGRAAFI-O-NASLI TAQSEEM

Phir jis tarah yeh baat muhmal hai ke insaani zindagi ko juda-gana shobon mein taqseem kar diya jaye, isi tarah balkeh is se bhi zyada muhmal baat yeh hai ke ise jugraafi halqon ya nasli dairon mein taqseem kiya jaye. Insaan bila-shubha zameen ke bohat se hisson mein paya jata hai jinhein daryaon ne, paharon ne, janglon aur samundaron ne ya masnooi sarhadon ne taqseem kar rakha hai. Aur insaan ki bohat si mukhtalif naslein aur qaumein bhi zaroor payi jaati hain jin ke darmiyan tareekhi, nafsiyati aur doosre asbaab se insaaniyat ke nashw-o-irtiqā ne mukhtalif soortein ikhtiyar ki hain. Lekin is ikhtilaaf ko hujjat qarar de kar jo shakhs yeh kehta hai ke har nasl, har qaum, aur har jugraafi aabaadi ke liye "Deen" yaani nizaam-e-zindagi alag hona chahiye woh sarasar ek muhmal baat kehta hai. Us ki mehdood nigah mazahir aur awariz ke ikhtilaafaat mein ulajh kar reh gayi hai. Is zaahiri kasrat ke andar johar-e-insaaniyat ki wahdat ko woh nahi pa saka. Agar fi-al-waqe yeh ikhtilaafaat itni ahemiyat rakhte hain ke in ki bina par deen alag alag hone chahiyein to mein kahoonga ke zyada se zyada jo ikhtilaafaat ek mulk aur doosre mulk, ek nasl aur doosri nasl ke darmiyan aap paate hain, un sab ko jis qadar mubaalghay ke saath chahein qalam-band karein, aur phir un ikhtilaafaat ka khaalis ilmi jaiza lein jo aurat aur mard mein paaye jaate hain, jo ek insaan aur doosre insaan mein paaye jaate hain, jo ek maa aur baap ke do bachon mein paaye jaate hain. Shayad mein mubaalgha na karunga agar yeh dawah karun ke ilmi tahleel-o-tajziya mein pehli qism ke ikhtilaafaat se yeh doosri qism ke ikhtilaafaat baharhaal shaheed tar hi nikleinge. Phir kyun na keh dijiye ke har fard ka nizaam-e-zindagi alag hona chahiye? Magar jab aap infiraadi, jinsi, khaandani kasraton ke andar wahdat ka ek unsur aur paidaar unsur aisa paate hain jis ki buniyad par qaum, watan ya nasl ka tasawwur qaim ho sakta hai aur is tasawwur ki bina par ek qaum ya ek mulk ki kaseer aabaadi ke liye ek nizaam-e-zindagi hona mumkin khayal kiya jata hai, to aakhir kis cheez ne aap

ko rok diya hai ke qaumi, nasli, watni kasraton ke darmiyan ek bari aur buniyaadi wahdat ka unsur aap nahi pa sakte jis par insaanियat ka tasawwur qaim ho, aur jis ki bina par tamaam aalam-e-insaani ka ek deen ya nizaam-e-zindagi hona mumkin khayal kiya jaye? Kya yeh waqia nahi hai ke tamaam jugraafi, nasli aur qaumi ikhtilaafaat ke ba-wajood asl buniyaadi umoor mein sab insaan bilkul yaksaan hain? Kya woh qawaaneen-e-tabiee yaksaan nahi hain jin ke tehat insaan duniya mein zindagi basar kar raha hai? Kya woh nizaam-e-jismaani yaksaan nahi hai jis par insaan ki takhleeq hui hai? Kya woh khusoosiyat yaksaan nahi hain jin ki bina par insaan doosri maujoodaat se alag ek mustaqil nau qarar paata hai? Kya woh fitri daiyaat aur mutaalibaat yaksaan nahi hain jo in ke andar wadeeyat kiye gaye hain? Kya woh quwwatein yaksaan nahi hain jin ke majmooay ko hum nafs-e-insaani kehte hain? Aur kya buniyaadi tor par woh tamaam tabiee, nafsiyati, tareekhi, tamadduni aur maashi awamil bhi yaksaan nahi hain jo insaani zindagi mein kaar-farma hain? Agar yeh waqia hai ke in tamaam umoor mein sab insaano ke darmiyan yaksaaniyi payi jaati hai to phir yaqeenan in usoolon ko bhi, jo insaan ba-haisyat-e-insaan ki falah ke liye sahih hon, aalam-geer hona chahiye. Un ke qaumi ya nasli ya watni hone ki koi wajah nahi. Qaumein aur naslein in usoolon ke tehat apni khusoosiyat ka izhaar aur juzwi tor par apne maamlaat-e-zindagi ka bando-bast mukhtalif tareeqon se kar sakti hain. Aur unhein aisa karna chahiye. Magar insaan ko insaan hone ki haisyat se jis sahih deen ya nizaam-e-zindagi ki zaroorat hai woh baharhaal ek hi hona chahiye. Aql yeh bawar karne se inkaar karti hai ke jo cheez ek qaum ke liye haq ho woh doosri qaum ke liye baatil ho jaye aur jo ek qaum ke liye baatil ho woh doosri qaum ke liye haq ho jaye.

ZINDAGI KI ZAMANI TAQSEEM

In muhmulaat aur jadeed zamaane ke aalimana muhmulaat mein se ek aur baat, jo haqeeqat ke aitabaar se muhmal tareen hai magar hairat hai ke yaqeeniyat ke poore wusoog ke saath pesh ki jaati hai insaani zindagi ki zamani taqseem hai. Yaani kaha jata hai, ke jo nizaam-e-zindagi ek daur mein haq hota hai woh doosre daur mein baatil ho jata hai kyun ke zindagi ke masail-o-maamlaat har daur mein badal jaate hain, aur nizaam-e-zindagi ka haq ya baatil hona sarasar in masail-o-maamlaat hi ki nauwiyat par munhasir hai. Yeh baat isi insaani zindagi ke mutalliq kahi jaati hai jis ke mutalliq saath irtiqa ki guftagu bhi ki jaati hai, jis ki tareekh mein kaar-farma qawaaneen bhi talaash kiye jaate hain, jis ke guzasta tajurbaat se haal ke liye sabaq aur mustaqbil ke liye ahkaam bhi mustanbit kiye jaate hain, aur jis ke liye "insaani fitrat" nami ek cheez bhi saabit ki jaati hai.

Mein poochta hoon kya aap ke paas koi aisa aala-e-paimayish hai jis se aap nau-e-insaani ki is musalsal tareekhi harakat ke darmiyan daur ya zamaane ya ahed ki waqeyi had-bandiyan kar sakte hon? Aur kya yeh mumkin hai ke in had-bandiyan mein se kisi ek khat par ungli rakh kar aap keh sakte hon ke is khat ke is paar jo masail-e-zindagi the woh is paar aa kar tabdeel ho gaye, aur jo haalaat is paar the woh is paar baaqi nahi rahe? Agar fi-al-waqe insaani sarguzasht aise hi alag alag zamani tukron mein munqasim hai tab to yun samajhna chahiye ke ek tukra jo guzar chuka hai woh baad waale tukray ke liye mehaz ek fazool-o-layaani cheez ho gaya. Is ke guzarte hi woh sab kuch zaaya ho gaya jo insaan ne is hissa-e-dahar mein kiya tha. Is zamaane mein jo tajurbaat insaan ko hue woh baad waale zamaane ke liye koi sabaq apne andar nahi rakhte. Kyun ke woh haalaat-o-masail hi fana ho gaye jin mein insaan ne baaz tareeqon ka, baaz usoolon ka, baaz qadron ke liye sayee-o-jahad ka tajurba kiya tha. Phir yeh irtiqa ki guftagu kyun? Yeh qawaaneen-e-hayat ki talaash kis liye? Yeh tareekhi istinbaat kis bina par?

Jab aap irtiqa ka naam lete hain to la-mahaala yeh is baat ko mutazammin hai ke wahan koi cheez zaroor hai jo tamaam taghayyuraat ka mauzoo banti hai aur in taghayyuraat ke andar apne aap ko baaqi rakhte hue paiham harakat karti hai. Jab aap qawaaneen-e-hayat par behas karte hain to yeh is baat ko mustalzim hai ke in na-paidaar haalaat mein, in rawaank dawan mazahir mein, in banne aur bigadne waali sooraton mein koi paidaar aur zinda haqeeqat bhi hai jo apni ek zaati fitrat aur apne kuch mustaqil qawaaneen bhi rakhti hai. Jab aap tareekhi istinbaat karte hain to is ke maani yeh hain ke tareekh ke is toul-taweel raste par jo musafir mukhtalif marahil se guzarta hua aa raha hai aur manzilon par manzilein tay karta chala aa raha hai, woh khud apni koi shakhsiyat aur apna koi mustaqil mizaaj rakhta hai jis ke mutalliq yeh hukm lagaya ja sakta hai ke woh makhsoos haalaat mein makhsoos tor par kaam karta hai, ek waqt mein baaz cheezon ko qabool karta hai aur doosre waqt mein unhein radd kar deta hai aur baaz doosri cheezon ka taqaaza karta hai.

Yeh zinda haqeeqat, yeh paidaar mauzoo-e-taghayyuraat, yeh shahraah-e-tareekh ka mustaqil musafir wahi to hai jise aap ghaliban "insaaniyat" kehte hain magar kya baat hai ke jab aap raaste ki manzilon aur un mein pesh aane waale haalaat aur un se paida hone waale masail par guftagu shuroo karte hain to is guftagu mein aise kho jaate hain ke khud musafir aap ko yaad nahi rehta? Kya yeh sach hai ke manzilein aur un ke haalaat aur un ke masail badal jaane se musafir aur us ki haqeeqat bhi badal jaati hai? Hum to yeh dekhte hain ke ibtida-e-aafreenish se aaj tak us ki saakht bilkul nahi badli. Is ke anaasir-e-tarkeebi wahi hain, us ki fitrat ke taqaaze wahi hain, us ki sifaat-o-khusoosiyaat wahi hain, us ke rujhanaat-o-mailanaat wahi hain, us ki quwwatein aur salahiyatein wahi hain, us ki kam-zoriyan aur qabiliyatein wahi hain, us par kaar-farmaee karne waali quwwatein wahi hain, aur us ka kaainati mahoul bhi wahi hai. In mein se kisi cheez mein bhi ibtida-e-aafreenish se aaj tak zarra barabar farq nahi aaya hai. Koi shakhs yeh dawah karne ki jurat nahi kar sakta ke tareekh ke dauran mein haalaat

aur un se paida hone waale masail-e-zindagi ke taghayyur se khud insaaniyat bhi badalti chali aayi hai ya woh buniyadein bhi mutaghayyar hoti rahi hain jo insaaniyat ke saath waabasta hain. Phir jab haqeeqat yeh hai to is daway mein kya wazan ho sakta hai ke insaan ke liye jo cheez kal taryaaq thi woh aaj zahar hai, jo cheez kal haq thi woh aaj baatil hai, jo cheez kal qadr rakhti thi woh aaj be-qadr hai?

INSAAN KIS TARAH KE TAREEQ-E-ZINDAGI KA HAAJAT-MAND HAI?

Asal yeh hai ke insaani afraad aur jamaaton ne tareekh ke dauran mein nafs-e-insaaniyat ko aur is se taalluq rakhne waali buniyaadi cheezon ko samajhne mein dhoka kha kar aur baaz haqeeqaton ke aiteraaf mein mubaalgha aur baaz ke idraak mein qasoor karke jo ghalat nizaam-e-zindagi waqtan-fawaqtan ikhtiyar kiye, aur jinhein insaaniyat-e-kubra (humanity at large) ne tajurbe ke baad ghalat pa kar doosre aise hi nizamaat ke liye jagah khaali karne par majboor kar diya, un ki sarguzasht ke mushahide se yeh nateeja akhaz kar liya gaya hai ke insaaniyat ke liye laazman har daur mein ek alag nizaam-e-zindagi darkaar hai jo sirf usi daur ke haalaat-o-masail se paida ho aur unhi ko hal karne ki koshish kare.

Haalan-keh zyada sehat ke saath is sarguzasht se agar koi nateeja akhaz kiya ja sakta hai to woh yeh hai ke is qism ke zamani aur dauri nizamaat-e-zindagi, ya balfaaz-e-deegar mausmi hashraat-ul-arz ko baar baar aazmaane aur har ek ki naakaami ke baad us ke doosre jaanashin ka tajurba karne mein insaaniyat-e-kubra ka waqt zaaya hota hai, is ki raah maari jaati hai, us ke nashw-o-irtiqa aur apne kamaal-e-matloob ki taraf us ke safar mein sakht rukaawatein pesh aati hain. Woh dar-haqeeqat muhtaaj aur sakht muhtaaj hai aise nizaam-e-zindagi ki jo khud ise aur is se taalluq rakhne waali tamaam haqeeqaton ko jaan kar aalam-geer, daimi aur paidaar usoolon par qaim kar sake. Jise le kar woh haal-

o-mustaqbil ke tamaam mutaghayyar haalaat se ba-khairiyat guzar sake, un se paida hone waale masail ko hal kar sake aur zindagi ke raaste par uftaan-o-khizaan nahi balkeh rawaan aur dawan apni manzil-e-maqsood ki taraf barh sake. Kya insaan aisa nizaam khud bana sakta hai?

KYA INSAAN AISA NIZAAM KHUD BANA SAKTA HAI?

Yeh hai is "**Deen**" ya tareeq-e-zindagi ya nizaam-e-zindagi ki nauwiyat jis ka insaan haajat-mand hai. Ab hamein dekhna chahiye ke agar insaan khuda ki madad se be-niyaaz ho kar khud apne liye is nauwiyat ka ek deen banana chahe to kya woh is koshish mein kaamyaab ho sakta hai? Mein aap ke saamne yeh sawaal pesh na karunga ke aaya insaan ab tak aisa deen khud banane mein kaamyaab hua hai? Kyun ke is ka jawaab to qat'an nafi mein hai. Khud woh log bhi jo aaj bade bade buland-baang daawon ke saath apne apne deen pesh kar rahe hain aur un ke liye ek doosre se lad mar rahe hain, yeh dawah nahi kar sakte ke in mein se kisi ka pesh karda deen in zarooraton ko poora karta hai jin ke liye insaan min hais-ul-insaan ek "**Ad-Deen**" ka muhtaaj hai. Kisi ka deen nasli-o-qaumi hai, kisi ka jugraafi, kisi ka tabaqaati aur kisi ka deen paida hi is daur ke taqaazon se hua hai jo abhi kal hi guzar chuka hai, raha woh daur jo kal aane wala hai us ke haalaat-o-masail ke mutalliq kuch peshgi nahi kaha ja sakta ke in mein bhi woh kaam de sakega ya nahi, kyun ke jo daur ab guzar raha hai abhi to isi ke tareekhi taqaazon ka jaiza lena baaqi hai. Is liye mein sawaal yeh nahi kar raha hoon ke insaan aisa deen banane mein kaamyaab hua hai ya nahi, balkeh yeh keh raha hoon ke kaamyaab ho bhi sakta hai ya nahi?

Yeh ek nihayat ahem sawaal hai jis se sarsari tor par behas karna munaasib nahi hai. Yeh insaani zindagi ke faisla-kun sawaalaat mein se ek hai. Is liye pehle khoob achhi tarah samajh lijiye ke woh cheez kya hai jise waza karne ka sawaal dar-pesh hai, aur is shakhs ki qabiliyatein kya hain jis ke mutalliq poocha ja raha hai ke woh ise waza kar sakta hai ya nahi?

AD-DEEN KI NAUWIYAT

Insaan ke liye jis "**Ad-Deen**" ki zaroorat mein ne abhi saabit ki hai us se muraad koi aisa tafseeli zaabita nahi hai jis mein har zamaane aur har qism ke haalaat ke liye tamaam chote bade juzaiyaat tak murattab hon aur jis ki maujoodgi mein insaan ka kaam sirf is ke mutabiq amal karna ho balkeh darasal is se muraad aise hamma-geer azli-o-abdi usool hain jo tamaam haalaat mein insaan ki rehnumai kar sakein. Is ki fikr-o-nazar, sayee-o-jahad aur pesh-qadmi ke liye sahih rukh mutayyan kar sakein, aur ise ghalat tajurbaat mein waqt aur mehnat aur quwwat zaaya karne se bacha sakein.

Is gharz ke liye sab se pehli zaroorat yeh hai ke insaan ko is baat ka ilm, qiyaas-o-gumaan nahi balkeh "**ilm**" ho ke is ki aur kaainaat ki haqeeqat kya hai aur kaainaat mein is ki haisyat kya hai. Phir woh is baat ke jaane ka samajh baithne ka nahi balkeh jaane ka haajat-mand hai ke aaya zindagi bas yahi duniya ki zindagi hai ya yeh poori zindagi ka ek ibtidai hissa hai. Aaya safar bas padaish se le kar maut tak ki musafat ka hai ya yeh poore safar mein se mehz ek marhala hai.

Phir is ke liye na-guzeer hai ke ek aisa maqsood-e-zindagi is ke liye mutayyan ho jo haqeeqat ke aitabaar se na ke mehz khwahish ki bina par waqeyi hayat-e-insaani ka maqsood ho jis ke liye darasal insaan paida kiya gaya ho, aur jis ke saath har fard, har majmooa-e-afraad, aur ba-haisyat-e-kulli tamaam insaaniyat ke maqaasid tamaam zamaano mein bila kisi tasaadum-o-muzaahmat ke hum-aahang ho sakein.

Phir ise akhlaq ke aise pukhta aur hamma-geer usoolon ki zaroorat hai jo is ki fitrat ki tamaam khusoosiyaat ke saath munaasibat bhi rakhne hon aur tamaam mumkin haalaat par nazari-o-amli haisyat se muntabiq bhi ho sakte hon, taake woh inhi usoolon ki buniyad par apni seerat ki tameer kar sake, inhi ki

rehnumai mein safar-e-zindagi ki har manzil par pesh aane waale masail ko hal kar sake aur kabhi is khatre mein muhtala na ho ke taghayyur-pazeer haalaat-o-masail ke saath us ke akhlaqi usool toot-te aur bante chale jayein aur woh mehz ek be-usoola, nira ibn-ul-waqt ban kar reh jaye.

Phir us ko tamaddun ke aise jaame aur wasee usoolon ki zaroorat hai jo insaani ijtimai ki haqeeqat-o-ghaayat aur is ke fitri taqaazon ko samajh kar banaye jayein. Jin mein ifraat-o-tafreet aur be-itidaali na ho. Jin mein tamaam insaano ki majmooi maslahat malhooz rakhi gayi ho. Jin ki pairwi karke har zamaane mein insaani zindagi ke har pehlu ki tashkeel, tameer aur taraqqi ke liye sayee ki ja sake.

Phir ise shakhsi kirdaar aur ijtimai rawiye aur infiradi-o-ijtimai sayee-o-amal ko sahih simt-e-safar ka paaband aur be-raah-rawi se mahfooz rakhne ke liye aise jaame hudood ki zaroorat hai jo shahraah-e-zindagi par nishaanaat-e-raah ka kaam dein aur har mor, har do-raahay, har khatarnaak marhale par ise aagah kar dein ke tera raasta idhar nahi hai balkeh udhar hai.

Phir us ko chand aise amli zaabitay ki zaroorat hai jo apni nauwiyat ke aitaabaar se daimi aur aalam-geer pairwi ke qaabil hon aur insaani zindagi ko us haqeeqat-e-nafs-ul-amri, us maal-e-zindagi, us maqsood-e-hayat, un usool-e-akhlaq, un usool-e-tamaddun aur un hudood-e-amal se hamesha waabasta rakhein jin ki tayeen us Ad-Deen mein ki gayi ho.

Yeh hai woh cheez jise waza karne ka sawaal dar-pesh hai. Ab ghaur kijiye kya insaan aise zaraye rakhta hai jin se woh khud apne liye ek aisa Ad-Deen waza kar sake?

INSAANI ZARAYE KA JAIZA

Insaan ke paas apna "Deen" ya tareeq-e-zindagi akhaz karne ke zaraye chaar se zyada nahi hain. Pehla zariya khwahish hai, doosra zariya aql hai, teesra zariya mushahida-o-tajurba hai. Chautha zariya pichlay tajurbaat ka tareekh record hai. Ghaliban in ke siwa kisi paanchwein zariye ki nishan-dehi nahi ki ja sakti. In chaaron zaraye ka jitna mukammal jaiza le kar aap dekh sakte hon, dekhiye. Kya yeh "Ad-Deen" ke ijaad karne mein insaan ki madad kar sakte hain? Mein ne apni umr ka muatad-beha hissa is ki tahqeeq mein sarf kiya hai aur bil-aakhir is nateeje par mein pohancha hoon ke yeh zaraye Ad-Deen ki ijaad mein to madad nahi de sakte albattha agar koi ghair-insaani rahnama "Ad-Deen" ko pesh kar de to ise samajhne, parkhane, pehchanne aur is ke mutabiq zindagi ke tafseeli nizaam ko waqtan-fawaqtan murattab karte rehne mein zaroor madadgaar ban sakte hain.

1. KHWAHISH

Pehle khwahish ko lijiye. Kya yeh insaan ki rahnama ban sakti hai? Agarcheh yeh insaan ke andar asli muharrik-e-amal hai, magar is ki ain fitrat mein jo kam-zoriyan maujood hain un ki bina par yeh rehnumai ke qaabil hargiz nahi ho sakti. Tanha rehnumai karna to darkanaar, aql aur ilm ko bhi aksar is ne gumrah kiya hai. Is ko tarbiyaat se khwah kitna hi roshan-khayal bana diya jaye, faisla jab kabhi is par chhora jayega yeh bila-mubaalgha 99 feesad haalaat mein ghair-mustaqeem faisla karegi. Kyun ke is ke andar jo taqaaze paaye jaate hain woh ise sahih faisla karne ke bajaye aisa faisla karne par majboor karte hain jis se matloob kisi na kisi tarah jald aur ba-aasaani haasil ho jaye. Yeh bajaye khud "**khwahish-e-nafsani**" ki tabiee kam-zoori hai, lehaza ek fard ki khwahish ho ya ek tabqay ki, ya woh khwahish-e-aam (general will) jis ka Rousseau ne zikr kiya hai, baharhaan kisi qism ki insaani khwahish mein bhi fitratan yeh salahiyat nahi hai

ke ek Ad-Deen ke waza karne mein madadgaar ban sake balkeh jahan tak masail-e-aaliya (ultimate problems) maslan hayat-e-insaani ki haqeeqat, is ke maal aur is ki ghaayat ka taalluq hai, un ko hal karne mein to woh kisi tarah madadgaar ban hi nahi sakti.

2. AQL

Phir aql ko lijiye, is ki tamaam behtareen salahiyatein musallam, insaani zindagi mein is ki ahemiyat bhi na-qaabil-e-inkaar aur yeh bhi tasleem ke insaan ke andar yeh bohat bari rahnama taqat hai lekin qata-nazar is sawaal ke ke insaan ke liye "**Ad-Deen**" kis ki aql waza karegi, Zaid ki? Bakar ki? Tamaam insaano ki? Ya insaano ke kisi khaas giroh ki? Is zamaane ke logon ki? Ya kisi pichlay zamaane waalon ki? Ya aayinda aane waalon ki? Sawaal sirf yeh hai ke bajaye khud aql-e-insaani ke hudood ka jaiza lene ke baad kya aap keh sakte hain ke "**Ad-Deen**" ke waza karne mein us par aitamaad kiya ja sakta hai?

Is ke tamaam faisle munhasir hain us mauwaad (data/material) par jo hawaas (senses) us ko faraham karke dein. Woh ghalat mauwaad faraham karke deinge to yeh ghalat faisla kar degi, woh naaqis mauwaad faraham karke deinge to yeh naaqis faisla kar degi aur jin umoor mein woh koi mauwaad faraham karke na deinge in mein agar yeh khud-shinaas hai to koi faisla na karegi aur agar barkhud-ghalat hai to andhere mein chobayi teer chalati rahegi. Yeh mehdoodiyatein jis be-chari aql ke saath lagi hui hain woh aakhir kis tarah is ki ahal ho sakti hai ke nau-e-insaani ke liye "**Ad-Deen**" banane ki takleef ise di jaye. "**Ad-Deen**" banane ka inhisar jin masail-e-aaliya ke hal par hai un mein hawaas sire se koi mauwaad faraham hi nahi karte hain. Phir kya aql se umeed ki ja sakti hai ke woh naaqis mauwaad par sahih-o-kaamil qadrein mutayyan karegi.

Isi tarah "**Ad-Deen**" ke jo doosre ajza-e-tarkeebe mein ne bayan kiye hain un mein se kisi ek juz ke liye bhi hawaas se bilkul sahih aur mukammal mauwaad

haasil nahi ho sakta jis ki bina par aql ek jaame aur mukammal nizaam bana sake. Aur is par mazeed yeh hai ke aql ke saath khwahish ka unsur mustaqil tor par laga hua hai jo ise theeth aqli faisle dene se rokta hai aur is ki raast-rawi ko kuch teerh ki taraf maail karke hi chhorta hai. Lehaza agar yeh farz kar liya jaye ke aql-e-insaani hawaas ke faraham karda mauwaad ki tarteeb aur is se istidlaal karne mein koi ghalati na karegi, tab bhi apni kam-zoriyan ki bina par woh itna bil-boota nahi rakhti ke itne bade kaam ka bojh us par dala ja sake. Yeh bojh us par dalna us par bhi zulm karna hai aur khud apne oopar bhi.

3. SCIENCE

Ab teesre zariye ko lijiye, yaani woh ilm jo mushahidaat-o-tajurbaat se haasil hota hai. Mein is ilm ki qadr-o-qeemat ka aiteraaf karne mein kisi taalib-e-ilm se peechay nahi hoon aur na zarra barabar is ki tahqeer karna pasand karta hoon lekin is ki mehdoodiyaton ko nazar-andaz karke ise woh wusat dena jo fi-al-waqe ise haasil nahi hai, mere nazdeek be-ilmi hai. "**Ilm-e-insaani**" ki haqeeqat par jis shakhs ki bhi nazar hogi woh is baat ko maanne se inkaar na karega ke jahan tak masail-e-aaliya ka taalluq hai, un ki kunh tak is ki rasaee muhaal hai kyun ke insaan ko woh zaraye haasil hi nahi hain jin se woh us tak pohanch sake. Na woh is ka barah-e-raast mushahida kar sakta hai aur na mushahida-o-tajurba ke tehat aane waali ashiya se istidlaal karke is ke mutalliq aisi raaye qaim kar sakta hai jis par "**ilm**" ka itlaaq ho sakta ho. Lehaza "**Ad-Deen**" waza karne ke liye jin masail ka hal maaloom karna sab se pehli na-guzeer zaroorat hai woh to ilm ki dastas se baahar hi hain.

Ab raha yeh sawaal ke akhlaqi qadrein, tamaddun ke usool, aur be-raah-rawi se bachane waale hudood muayyan karne ka kaam aaya ilm ke hawale kiya ja sakta hai ya nahi, to is behas se qata-nazar karte hue ke yeh kaam kis shakhs ya giroh ya kis zamaane ka ilm anjaam dega, hamein yeh dekhna chahiye ke ilmi

tor par yeh kaam anjaam karne ke liye na-guzeer sharaait kya hain. Is ke liye awwaleen shart yeh hai ke un tamaam qawaaneen-e-fitrat ka ilm ho jin ke tehat insaan is duniya mein jee raha hai. Is ke liye doosri shart yeh hai ke khud insaan ki apni zindagi se jo uloom taalluq rakhte hain woh mukammal hon. Is ke liye teesre shart yeh hai ke in dono qism ke uloom yaani kaainati aur insaaniyaati uloom ki maalumaat yak-ja hon aur koi zehen-e-kaamil unhein sahih tarteeb de kar, un se sahih istidlaal karke, insaan ke liye akhlaqi qadron ka, tamaddun ke usoolon ka aur be-raah-rawi se bachane waali hadon ka tayeen kare. Yeh sharaait na is waqt tak पूरी hui hain, na umeed ki ja sakti hai ke paanch hazaar baras baad पूरी ho jayeingi. Mumkin hai ke insaaniyat ki wafaat se ek din pehle yeh पूरी ho jayein, magar us waqt is ka faida hi kya hoga.

4. TAREEKH

Aakhir mein us zariya-e-ilm ko lijiye jise hum pichlay insaani tajurbaat ka tareekhi record ya insaaniyat ka nama-e-amaal kehte hain. Is ki ahemiyat aur is ke faidon se mujhe inkaar nahi hai. Magar mein kehta hoon, aur ghaur karenge to aap bhi maan lenge ke "Ad-Deen" waza karne ka azeem-ush-shaan kaam anjaam dene ke liye yeh bhi na-kaafi hai. Mein yeh sawaal nahi karta ke yeh record maazi se haal ke logon tak sehat aur jaamiyat ke saath pohancha bhi hai ya nahi? Mein yeh bhi nahi poochta ke is record ki madad se "Ad-Deen" waza karne ke liye insaaniyat ka numayinda kis zehen ko banaya jayega? Hegel ke zehen ko? Marx ke zehen ko? Ernst Haeckel ke zehen ko? Ya kisi aur zehen ko? Mein sirf yeh poochna chahta hoon ke maazi, haal, ya mustaqbil mein kis tareekh tak ka record ek "Ad-Deen" waza karne ke liye kaafi mauwaad faraham kar sakega? Us tareekh ke baad paida hone waale khush-qismat hain. Baaqi rahe is se pehle guzar jaane waale to un ka bas Allah hi haafiz hai.

MAYOOS-KUN NATEEJA

Yeh mukhtasar ishaaraat jo mein ne kiye hain, mujhe tawaqqo hai ke mein ne in mein koi ilmi ya istidlaali ghalati nahi ki hai. Aur agar insaan ke zaraye ka jaiza jo mein ne liya hai, sahih hai to phir hamein koi cheez is yaqeen tak pohanchne se baaz nahi rakh sakti ke insaan apne liye koi kacha paka, ghalat sult, waqti aur maqaami "deen" to waza kar sakta hai, lekin woh chahe ke "Ad-Deen" waza kar le, to yeh qat'ee muhaal hai. Pehle bhi muhaal tha. Aaj bhi muhaal hai, aur aayinda ke liye bhi is ke imkaan se poori mayoosi hai.

Ab agar koi khuda rehnumai ke liye maujood nahi hai jaisa ke munkireen-e-khuda ka khayal hai to insaan ke liye munaasib yeh hai ke khud-kushi kar le. Jis musafir ke liye na koi rahnama maujood ho aur na jis ke apne paas raasta maaloom karne ke zaraye maujood hon, us ke liye yaas aur kaamil yaas ke siwa kuch muqaddar nahi. Is ka koi hum-dard is ke siwa use aur kya mashwara de sakta hai ke sar-e-raah ek patthar se apni mushkil aasaan kar le. Aur agar khuda hai lekin rehnumai karne waala khuda nahi hai, jaisa ke baaz falsafiyana aur scientific tarz ke musbiteen-e-khuda (theists) ka gumaan hai to yeh aur bhi afsoos-naak soorat-e-haal hai. Jis khuda ne maujoodaat-e-aalam ke baqa-o-nashw-o-numa ke liye har us cheez ki farahaami ka intizaam kiya hai jis ki zaroorat ka tasawwur kiya ja sakta ho, lekin ek nahi kiya to sirf insaan ki us sab se bari zaroorat ka intizaam jis ke bangaar poori nau ki zindagi ghalat hui jaati hai, is ki banayi hui duniya mein rehna ek museebat hai, aaisi sakht museebat jis se barh kar kisi doosri museebat ka tasawwur mumkin nahi.

Aap ghareebon aur muflisson, bemaaron aur zakhmiyon, mazloomon aur dukhi jantaon ki museebat par kya rote hain, roiye is poori nau ki museebat par jo is be-chaargi ke aalam mein chhor di gayi hai ke baar baar ghalat tajurba karke naakam hoti hai, thokrein kha kar girti hai aur phir uth kar chalti hai taake phir

thokar khaaye, har thokar par mulk ke mulk aur qaumein ki qaumein tabaah ho jaati hain. Us ghareeb ko apne maqsood-e-zindagi tak ki khabar nahi hai, kuch nahi jaanti ke kahe ke liye sayee-o-amal kare aur kis dhang par kare. Yeh sab kuch woh khuda dekh raha hai jo ise zameen par wajood mein laya hai, magar woh bas paida karne se matlab rakhta hai, rehnumai ki parwa nahi karta.

UMEED KI EK HI KIRAN

Is tasweer ke bilkul bar-aks Quran hamare saamne soorat-e-haal ka ek doosra naqsha pesh karta hai. Woh kehta hai ke khuda mehz paida hi kar dene waala nahi hai balkeh rehnumai karne waala bhi hai. Us ne maujoodaat-e-aalam mein se har cheez ko woh hidayat bakhshi hai jo is ki fitrat ke lihaaz se is ke liye zaroori hai:

الَّذِي أَعْطَى كُلَّ شَيْءٍ خَلْقَهُ ثُمَّ هَدَى ٥٠
(Ta Ha 20:50)

Agar is ka saboot chaho to jis cheenti, jis makkhi, jis makri ko chaho pakad kar dekh lo. Jo khuda in makhlooqaat ki rehnumai kar raha hai wahi khuda insaan ki bhi rehnumai karne waala hai. Lehaza insaan ke liye sahih tareeq-e-kaar yeh hai ke khud-sari chhor kar us ke aage sar-e-tasleem kham kar de aur jis jaame aur mukammal nizaam-e-zindagi ya "Ad-Deen" ki hidayat us ne apne paighambaron ke zariye se bheji hai, is ki pairwi ikhtiyar kar le.

Dekhiye! Ek taraf to woh nateeja hai jo insaan ki quwwaton aur us ke zaraye ka be-laag jaiza lene se hum ko haasil hota hai, aur doosri taraf Quran ka yeh dawah hai. Hamare liye is ke siwa koi chara-e-kaar nahi ke ya to is daway ko qabool karein, ya phir apne aap ko mayoosi aur us mayoosi ke hawale kar dein jis ke andhere mein kahin braye-naam bhi umeed ki koi kiran nazar nahi aati. Darasal soorat-e-haal yeh hai hi nahi ke "Ad-Deen" haasil hone ke do waseele maujood hon, aur sawaal yeh ho ke hum in mein se kis waseele se madad lein. Asli soorat-e-haal yeh hai ke "Ad-Deen" jis waseele se hamein mil sakta hai woh sirf ek hai aur intikhaab ka sawaal sirf is amr mein hai ke aaya hum is tanha waseele se madad lein ya is ki dast-geeri ka faida uthane ke bajaye tareeki mein bhatakte phirne ko tarjeeh dein.

QURAN KE DALAIL

Yahan tak jo istidlaal mein ne kiya hai woh to hamein mehz is had tak pohanchata hai ke hamari falah ke liye Quran ke is daway ko qabool kiye bangaar koi chara-e-kaar nahi hai. Yaani balfaaz-e-deegar "Kafir natwaani shud, nachaar Musalman sho" lekin Quran apne daway ki taaeed mein jo dalail pesh karta hai woh is se bohat zyada aala-o-ashraf hain, kyun ke woh hamein ba-dil-e-nakhwasta Musalman hone ke bajaye ba-riza-o-raghat Musalman hone par aamada karte hain. Is ki bohat si daleelon mein se chaar sab se zyada pur-zoor hain aur unhi ko us ne baar baar ba-takraar pesh kiya hai.

- 1) Insaan ke liye Islam hi ek sahih tareeq-e-zindagi hai is liye ke yahi haqeeqat-e-nafs-ul-amri ke mutabiq hai aur is ke siwa har doosra rawiya khilaf-e-haqeeqat hai:

أَفَعَيِّرَ دِينَ اللَّهِ يَبْعُونَ وَلَهُ أَسْلَمَ مَنْ فِي السَّمُوتِ وَالْأَرْضِ طَوْعًا وَكَرْهًا وَإِلَيْهِ يُرْجَعُونَ
٨٣

"Kya yeh log Allah ke deen ke siwa koi aur deen chahte hain. Haalan-keh woh sab cheezon jo aasmano mein hain aur jo zameen mein hain chaar-o-nachaar usi ke aage sar-e-tasleem kham kiye hue hain aur usi ki taraf unhein palat kar jaana hai." (*Aal-e-Imran* 3:83)

- 2) Insaan ke liye yahi ek sahih tareeq-e-zindagi hai, kyun ke yahi haq hai aur az-roo-e-insaaf is ke siwa koi doosra rawiya sahih nahi ho sakta.

إِنَّ رَبَّكُمُ اللَّهُ الَّذِي خَلَقَ السَّمُوتِ وَالْأَرْضَ فِي سِتَّةِ أَيَّامٍ ثُمَّ اسْتَوَىٰ عَلَى الْعَرْشِ يُغْشِي اللَّيْلَ النَّهَارَ يَطْلُبُهُ حَثِيثًا وَالشَّمْسُ وَالْقَمَرُ وَالنُّجُومُ مُسَخَّرَاتٌ بِأَمْرِهِ ۗ أَلَا لَهُ الْخَلْقُ وَالْأَمْرُ ۗ تَبَارَكَ اللَّهُ رَبُّ الْعَالَمِينَ ٥٤

"Haqeeqat mein tumhara Rabb (Maalik-o-farmaan-rawa) to Allah hai jis ne aasmano aur zameen ko chhay dinon (ya dauron) mein paida kiya. Phir apne

takht-e-saltanat par jalwa-gar hua, jo din ko raat ka libaas urhata hai aur phir raat ke taaqub mein din teezi ke saath daurata hai. Sooraj aur chaand taare sab ke sab jis ke taabi-e-farmaan hain. Suno! Khalq bhi usi ki hai aur amr bhi usi ka. Bara barkat wala hai woh kaainat ka Rabb." (Al-A'raaf 7:54)

3) Insaan ke liye yahi rawiya sahih hai, kyun ke tamaam haqeeqaton ka sahih ilm sirf khuda hi ko hai aur be-khata hidayat wahi kar sakta hai.

إِنَّ اللَّهَ لَا يَخْفَىٰ عَلَيْهِ شَيْءٌ فِي الْأَرْضِ وَلَا فِي السَّمَاءِ ٥

"Dar-haqeeqat Allah se na zameen ki koi cheez chhupee hui hai aur na aasman ki." (Aal-e-Imran 3:5)

اللَّهُ لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ لَا تَأْخُذُهُ سِنَّةٌ وَلَا نَوْمٌ لَهُ مَا فِي السَّمُوتِ وَمَا فِي الْأَرْضِ مَنْ ذَا الَّذِي يَشْفَعُ عِنْدَهُ إِلَّا بِإِذْنِهِ يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ وَلَا يُحِيطُونَ بِشَيْءٍ مِّنْ عِلْمِهِ إِلَّا بِمَا شَاءَ وَسِعَ كُرْسِيُّهُ السَّمُوتِ وَالْأَرْضَ وَلَا يَئُودُهُ حِفْظُهُمَا وَهُوَ الْعَلِيُّ الْعَظِيمُ ٢٥٥

"Jo kuch logon ke saamne hai use bhi woh jaanta hai aur jo kuch un se oojhal hai woh bhi us ke ilm mein hai, aur log us ki maalumaat mein se kisi cheez par haawi nahi ho sakte, bajuz in cheezon ke jin ka ilm woh khud unhein dena chahe." (Al Baqarah 2:255)

قُلْ إِنَّ هُدَى اللَّهِ هُوَ الْهُدَىٰ ٧١

"Ae paighambar keh do ke asli hidayat sirf khuda hi ki hidayat hai." (Al Anaam 6:71)

(4) Insaan ke liye yahi ek raah-e-raast hai, kyun ke us ke bangaar adl mumkin nahi. Is ke siwa jis raah par bhi insaan chalega woh bil-aakhir zulm hi ki taraf jayegi.

وَمَنْ يَتَعَدَّ حُدُودَ اللَّهِ فَقَدْ ظَلَمَ نَفْسَهُ ١

"Jo Allah ki muqarrar karda hadon se tajaawuz kare us ne apne oopar aap zulm kiya." (At-Talaq 65:1)

وَمَنْ لَّمْ يَحْكَمْ بِمَا أَنزَلَ اللَّهُ فَأُولَٰئِكَ هُمُ الظَّالِمُونَ ٤٥

"Jo Allah ki naazil karda hidayat ke mutabiq faisla nahi karte wahi zaalim hain." (Al Ma'idah 5:45)

Yeh dalail hain jin ki bina par maaqool insaan ke liye laazim hai ke woh Allah ke aage sar-e-tasleem kham kar de aur hidayat ke liye usi ki taraf rujoo kare.

KHUDAI HIDAYAT KE PARKHANE KA MIYAAR

Ab aage barhne se pehle mein ek sawaal ka jawaab dena zaroori samajhta hoon jo lazman is marhale par pohanch kar har shakhs ke dil mein paida hota hai aur apni tahqeeq ke dauran mein khud mere dil mein bhi paida ho chuka hai. Woh sawaal yeh hai ke kya hum har us shakhs ki baat maan lein jo ek deen hamare saamne is daway ke saath pesh kar de ke yeh khuda ki taraf se hai? Agar aisa nahi hai to aakhir hamare paas woh kya miyaar hai jis se hum insaani saakht ke deen aur khudai hidayat ke deen mein farq kar sakein. Is ka jawaab agarcheh bari mufassal tahqeeqi behas chahta hai, magar mein yahan mukhtasar ishaaron mein woh chaar bade miyaar bayan karunga jo insaani fikr aur khudai fikr ko mumayyiz (distinguish) karte hain.

Insaani fikr ki pehli ahem khusoosiyat yeh hai ke is mein ilm ki ghalati, aur mehdoodiyat ka asar lazman paya jaata hai. Is ke bar-aks khudai fikr mein ghair-mehdood ilm aur sahih ilm ki shaan bilkul numayan hoti hai. Jo cheez khuda ki taraf se hogi us mein aap aisi koi cheez nahi paa sakte jo kabhi kisi zamaane mein kisi saabit-shuda ilmi haqeeqat ke khilaf ho, ya jis ke mutalliq yeh saabit kiya ja sake ke is ke musannif ki nazar se haqeeqat ka falan pehlu oojhal reh gaya. Magar is miyaar-e-tahqeeq ko istemaal karte hue yeh baat na bhool jaiye ke ilm, aur ilmi qiyaas, aur nazariya-e-ilmi mein bada farq hai. Ek waqt mein jo ilmi qiyaasaat aur ilmi nazariyaat dimaghon par chhayee hue hote hain, aksar ghalati se un ko "ilm" samajh liya jaata hai. Haalan-keh un ke ghalat hone ka bhi itna hi imkaan hota hai jitna un ke sahih hone ka. Tareekh-e-ilm mein aise bohat kam qiyaasaat-o-nazariyaat ki nishan-dehi ki ja sakti hai jo bil-aakhir "ilm" saabit hue hain.

Insaani fikr ki doosri bari kam-zoori nuqta-e-nazar ki tangi hai. Is ke bar-khilaf khudai fikr mein wasee-tareen nuqta-e-nazar paya jaata hai. Jab aap khudai

fikr se nikli hui kisi cheez ko dekhenge to aap ko aisa mehsoos hoga jaise is ka musannif azal se abad tak dekh raha hai, poori kaainat ko dekh raha hai, tamaam haqeeqaton ko bayk-nigaah dekh raha hai. Is ke muqable mein bade se bade falsafi aur mufakkir ki fikr bhi ek bacche ki fikr mehsoos hogi.

Insaani fikr ka teesra ahem khassa yeh hai ke is mein hikmat-o-daanish, jazbaat-o-khwahishaat ke saath kahin na kahin saaz-baaz aur maslehat karti nazar aa hi jaati hai. Ba-khilaf is ke khudai fikr mein be-laag hikmat aur khaalis daanish-mandi ki shaan itni numayan hoti hai ke is ke ahkaam mein kahin aap jazbaati jhukaao ki nishan-dehi nahi kar sakte. Insaani fikr ki ek aur kam-zoori yeh hai ke jo nizaam-e-zindagi woh khud tasneef karega us mein jaanib-daari, insaan aur insaan ke darmiyan ghair-aqli imtiyaaz aur ghair-aqli buniyaadon hi par tarjeeh-e-baaz ala baaz ka unsur lazman paya jayega kyun ke har insaan ki kuch zaati dil-chaspiyan hoti hain, jo baaz insaano ke saath waabasta hoti hain aur baaz ke saath waabasta nahi hotin. Ba-khilaf is ke khudai fikr se nikla hua nizaam-e-zindagi aise hi unsur se bilkul paak hoga.

Is miyaar par aap har us nizaam ko jaanch kar dekhiye jo apne aap ko khuda ki taraf se "Ad-Deen" kehta ho. Agar woh insaani fikr ki in tamaam khusoosiyaat se khaali ho aur phir jaamiyat aur hama-geeri ki woh shaan bhi rakhta ho jo is se pehle mein ne "Ad-Deen" ki zaroorat saabit karte hue bayan ki hai to koi wajah nahi ke aap is par iman laane mein taammul karein.

IMAN KE TAQAAZE

Ab mujhe apne khutbay ke buniyaadi sawaalat mein se aakhri sawaal par kuch guftagu karni hai, aur woh yeh hai ke aadmi jab Quran ke is daway ko tasleem kar le aur us "Ad-Deen" par iman le aaye jis ke min-jaanib-Allah hone ka itmaalaal use haasil ho gaya ho, to is tasleem karne aur iman laane ke muqtaziyaat kya hain.

Mein ibtida mein arz kar chuka hoon ke Islam ke maani jhuk jaane, supar daal dene, apne aap ko supard kar dene ke hain. Is jhukao, supardagi aur supar-andaazi ke saath khud-raaye, khud-mukhtaari aur fikr-o-amal ki aazaadi hargiz nahi nibh sakti. Jis deen par bhi aap iman laayein aap ko apni poori shakhsiyat is ke hawale kar dena hogi. Apni kisi cheez ko bhi aap is ki pairwi se mustasna nahi kar sakte. Iman ka taqaaza yeh hai ke woh aap ke dil aur dimag ka deen ho, aap ki aankh aur kaan ka deen ho, aap ke haath aur paaon ka deen ho, aap ke pait aur dhar ka deen ho, aap ke qalam aur zabaan ka deen ho, aap ke auqaat aur aap ki mehnaton ka deen ho, aap ki sayee aur amal ka deen ho, aap ki mohabbat aur nafrat ka deen ho, aap ki dosti aur dushmani ka deen ho, gharz aap ki shakhsiyat ka koi juz aur koi pehlu bhi is deen se khaarij na ho. Apni kisi cheez ko jitna aur jis haisiyat se bhi aap is deen ke ahaate se baahar aur is ki pairwi se mustasna rakhenge, samajh lijiye ke usi qadar aap ke dawaye iman mein jhoot shaamil hai aur har raasti-pasand insaan ka farz hai ke apni zindagi ko jhoot se paak rakhne ki zyada se zyada koshish kare.

Phir yeh bhi mein ibtida mein arz kar chuka hoon ke insaani zindagi ek kull hai jise alag alag sho'bon mein taqseem nahi kiya ja sakta. Lehaza insaan ki poori zindagi ka ek hi deen hona chahiye. Do do aur teen teen deenon ki bayk-waqt pairwi bajuz is ke kuch nahi ke iman ke daanwan-dol aur aqli faisle ke muztarib hone ka saboot hai. Jab fi-al-waqe kisi deen ke "Ad-Deen" hone ka

itmaalaal aap haasil kar lein aur is par iman le aayein to lazman ise aap ki zindagi ke tamaam sho'bon ka deen hona chahiye. Agar woh shakhsi haisiyat se aap ka deen hai to koi wajah nahi ke wahi aap ke ghar ka deen bhi na ho aur wahi aap ki tarbiyaat-e-aulaad ka, aap ki taleem aur aap ke madrasay ka, aap ke karobaar aur kasb-e-ma'aash ka, aap ki majlisi zindagi aur qaumi tarz-e-amal ka, aap ke tamaddun aur siyasat ka aur aap ke adab aur art ka deen bhi na ho. Jis tarah yeh baat muhaal hai ke ek ek mooti apni jagah to mooti ho magar jab tasbeeh ke rishtay mein bohat se mooti munazzam hon to sab mil kar daana-e-nakhood ban jayein, isi tarah yeh baat bhi mere dimag ko appeal nahi karti ke infiraadi haisiyat se to hum ek deen ke pairo hon, magar jab apni zindagi ko munazzam karein to is munazzam zindagi ka koi pehlu is deen ki pairwi se mustasna reh jaye.

In sab se barh kar iman ka ahem-tareen taqaaza yeh hai ke jis deen ke "Ad-Deen" hone par aap iman laayein is ki barkaton se apne abnaye-nau ko bahra-mand karne ki koshish karein aur aap ki tamaam sayee-o-jahd ka markaz-o-mihwar yeh ho ke yahi "Ad-Deen" tamaam duniya ka deen ho jaye. Jis tarah haq ki fitrat yeh hai ke woh ghalib ho kar rehna chahta hai isi tarah haq-parasti ki bhi yeh ain fitrat hai ke woh haq ko jaan lene ke baad ise ghalib karne ki sayee kiye bangaar chain nahi le sakti. Jo shakhs dekh raha ho ke baatil har taraf zameen aur is ke baashindon par chhaya hua hai aur phir yeh manzar is ke andar koi be-kali, koi chubhan, koi tarap paida nahi karta, is ke dil mein agar haq-parasti hai bhi to sooyi hui hai. Ise fikr karni chahiye ke neend ka sakoot kahin maut ke sakoot mein tabdeel na ho jaye.



Action Plan for the month of July 2026

This month in our study of the **Seerah of Prophet Muhammad ﷺ**, we reflected on the period of the **Boycott**, when the Prophet ﷺ and his companions endured nearly three years of immense hardship. They were deprived of many basic necessities, including food, comfort, and security, yet they remained steadfast in their faith and trust in Allah.

As we remember their sacrifices, **let's take this opportunity to bring a small part of that experience into our own lives—not as a hardship, but as a means of gratitude, self-discipline, and spiritual growth.** For this month, let's focus on the following:

1. Let's simplify our relation with food by reducing unnecessary indulgence and becoming more mindful of Allah's blessings.
2. Let's try to eat a little less, practicing moderation and appreciating every meal we receive.
3. Let's revive the beautiful Sunnah of voluntary fasting (Nafil Sawm):
 - **Let's Start with 2 days fast per week** - every Monday and Thursday, following the practice of the Prophet Muhammad ﷺ.
 - Next, we can also try to observe the White Days of each lunar month—the **13th, 14th, and 15th**.
 - Together, this gives us an opportunity to complete up to 11 days of voluntary fasting during the month.

May Allah ﷻ grant us the ability to follow the example of His beloved Messenger ﷺ with sincerity, strengthen our hearts through these small acts of worship, and accept every effort we make for His sake. **Āmīn.**

HADITH:

Narrated Aisha (رضي الله عنها):

كَانَ يَمُزُّ الْهَلَالَ، ثُمَّ الْهَلَالَ، ثُمَّ الْهَلَالَ، ثَلَاثَةَ أَهْلَاءٍ فِي شَهْرَيْنِ، وَمَا أُوقِدَتْ فِي آيَاتِ رَسُولِ اللَّهِ ﷺ نَارٌ.
...إِنْ كُنَّا لَنَنْظُرُ إِلَى الْأَسْوَدَيْنِ: التَّمْرِ وَالْمَاءِ

"A month would pass, then another month, and another month, and no fire would be lit in the houses of the Messenger of Allah ﷺ. We lived on **al-Aswadayn (the two black things): dates and water**, except that the Messenger of Allah ﷺ would occasionally receive some milk from the livestock of the Ansar, and he would give it to us to drink." Sahih al-Bukhari –2567

This hadith illustrates the simple lifestyle of the Prophet ﷺ and his family. There were extended periods when they had no cooked food, surviving mainly on:

Dates (التمر) & Water (الماء)

MONTH: AUG 2026

QURAN

SURAH AL WAQIA

(Ayaat 41 to 74)

Towards Understanding the Quran

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Introduction to Tafheem | Glossary | Verbs

Tafsirs: Maarif | Dawat | Ishraq | Clear

Recent Verses:

56:39-74, 56:1-38, 56:1-96,

57:26-29, 57:20-25,

57:11-19

Surah Al-Waqi'ah 56:39-74 [2/3]    | Intro  Display  Recite |

ثُلَّةٌ مِّنَ الْأَوَّلِينَ^{٣٩}

(56:39) a large throng from the ancients,

وَأُثُلَّةٌ مِّنَ الْآخِرِينَ^{٤٠}

(56:40) and also a large throng from those of later times.

وَأَصْحَابُ الشِّمَالِ^{٤١} مَا أَصْحَابُ الشِّمَالِ^{٤٢}

(56:41) As for the People on the Left: how miserable will be the People on the Left!

فِي سَمُومٍ وَحَمِيمٍ^{٤٣}

(56:42) They will be in the midst of scorching wind and boiling water,

وَضِلٌّ مِّنْ يَّحْمُومٍ^{٤٤}

(56:43) and a shade of thick, pitch-black smoke,

لَّا بَارِدٌ وَلَا كَرِيمٍ^{٤٥}

(56:44) which will neither be cool nor soothing.

إِنَّهُمْ كَانُوا قَبْلَ ذَلِكَ مُتْرَفِينَ^{٤٦}

(56:45) Surely they had lived before in luxury,

وَكَانُوا يُصِرُّونَ عَلَى الْحِنثِ الْعَظِيمِ^{٤٧}

(56:46) and had persisted in the Great Sin.²⁰

20. That is, their prosperity had an adverse effect on them. Instead of being grateful to Allah Almighty, they had become deniers of His blessings. Lost in pleasure-seeking they had forgotten God and

persisted in heinous sinning. Heinous sinning includes disbelief, polytheism and atheism as well as every grave sin of morality and conduct.

وَكَاثُوا يَقُولُونَ^{٤٧} أَيْنَا لَمَبْعُوثُونَ ﴿٢٧﴾

(56:47) They used to say: "What! Once we are dead and are reduced to dust and bones, shall we still be raised to a new life from the dead?

أَوَابَاؤُنَا الْأَوَّلُونَ ﴿٢٨﴾

(56:48) (We) and our fore-fathers of yore?"

قُلْ إِنَّ الْأَوَّلِينَ وَالْآخِرِينَ^{٤٩} ﴿٢٩﴾

(56:49) Tell them, (O Prophet): "The earlier ones and the later ones

لَمَجْمُوعُونَ^{٥٠} إِلَىٰ مِيقَاتِ يَوْمٍ مَّعْلُومٍ ﴿٥٠﴾

(56:50) shall all be brought together on an appointed Day.

ثُمَّ إِنَّكُمْ أَنتُمُ الضَّالُّونَ الْمُكَذِّبُونَ ﴿٥١﴾

(56:51) Then you, the erring ones and those that gave the lie to the Truth,

لَاكُلُونَ مِنْ شَجَرٍ مِّنْ زُقُومٍ^{٥٢} ﴿٥٢﴾

(56:52) shall all eat from the Tree of al-Zaqqum,²¹

21. For the explanation of zaqqum, sec (E.N. 34 of Surah As- Saaffat).

فَمَلُؤْنَ مِنْهَا الْبُطُونَ^{٥٣} ﴿٥٣﴾

(56:53) filling your bellies with it;

فَشَرِبُونَ عَلَيْهِ مِنَ الْحَمِيمِ^{٥٤} ﴿٥٤﴾

(56:54) and thereupon you shall drink boiling water,

فَشَرِبُونَ شُرْبَ الْهَيْمِ^{٥٥} ﴿٥٥﴾

(56:55) drinking it as thirsty camels do.”

هَذَا نُزِّلُهُمْ يَوْمَ الدِّينِ ط ﴿٥٦﴾

(56:56) Thus shall they be entertained on the Day of Recompense.

نَحْنُ خَلَقْنَاكُمْ فَلَوْلَا تُصَدِّقُونَ ﴿٥٧﴾

(56:57) We have created you,²² then why would you not confirm it?²³

22. The arguments from here to verse 74 provide the reasoning to prove both the doctrines of Tauhid and of Hereafter rationally. For it was there two basic doctrines of the Prophet's (peace be upon him) teaching that the people of Makkah were debating and objecting to at that time.

23. That is, why don't you confirm that We alone are your Lord and God and We have the power to create you once again.

أَفَرَأَيْتُمْ مَّا تُمْنُونَ ط ﴿٥٨﴾

(56:58) Did you ever consider the sperm that you emit?

أَأَنْتُمْ تَخْلُقُونَهُ أَمْ نَحْنُ الْخَالِقُونَ ﴿٥٩﴾

(56:59) Do you create a child out of it, or are We its creators?²⁴

24. In this brief sentence a very important question has been put before man. Apart from all other things in the world, if man only considers as to how he himself has come into being, he can then neither have any doubts left about the doctrine of Tauhid presented by the Quran nor about its doctrine of the Hereafter. The process of man's own creation starts when the male has conveyed his sperm to the womb of the female. But the question is: Has the sperm by itself become endowed with the capability of producing a child, and necessarily a human child? Or, has it been created by man himself, or by someone other than God? And, is it in the power of the man, or of the woman, or of another agency in the world, to cause conception by this sperm? Then, who is responsible for the gradual formation and development of the fetus in the mother's womb, its shaping and molding into a unique child, the provision in a particular proportion of different mental and physical powers and qualities in each child so that it develops into a unique person, except One God? Does someone, other than God, have any role to play in this? Is it done by the parents themselves? Or, by a doctor? Or, by the prophets or saints, who were themselves created in this very way? Or, by the sun and the moon and the stars, which are themselves subject to a law? Or, by nature, which is devoid of any knowledge, wisdom, will and authority? Then, is it also in the power of someone other than God to decide whether the child is to be a boy or a girl? Whether it is to be beautiful or ugly, strong or weak, blind and deaf and a cripple or sound bodied, intelligent or stupid? Then, is it someone other than God who decides as to people of what caliber, good or bad, are to be created in a particular nation at a particular time, who would cause its rise or fall? If a person is not obdurate and stubborn, he will realize that no rational answer can be given to these questions on the basis of polytheism and atheism. Their rational answer is only one and it is this. Man is wholly and entirely the creation of God; and when the truth is

this, what right has this man, the creation of God, to claim freedom and independence as against his Creator, or serve someone else beside Him.

As it is for Tauhid, so it is with regard to the Hereafter too. Man is created from a germ which cannot be seen without a powerful microscope. This germ combines in the darkness of the mother's body with the ovum (female germ) which is like itself an insignificant microscopic germ. Then by their combination a tiny living cell comes into being, which is the starting-point of human life. This cell also is too small to be seen without a microscope. Allah develops this insignificant cell in the mother's womb for nine months or so into a living human, and when its development and formation becomes complete, the mother's body itself pushes it out to be raised in the world. All human beings have been born into the world in this very way and are witnessing day and night this phenomenon of the birth of human beings like themselves. After this, only a foolish person could assert that the God Who is creating human beings in this way today would not be able to create the human beings created by Himself in some other way tomorrow.

﴿٦٠﴾ نَحْنُ قَدَّرْنَا بَيْنَكُمُ الْمَوْتَ وَمَا نَحْنُ بِمَسْبُوقِينَ

(56:60) It is We Who ordained death upon you²⁵ and We are not to be frustrated.

25. That is, like your birth your death is also under Our control. We decide as to who is to die in the mother's womb itself, who is to die soon after birth, and who is to die at a later stage. No power in the world can cause death to a person before the time appointed for his death by Us, nor can keep him alive after it even for a moment. The dying ones die in big hospitals even before the eyes of eminent doctors; and the doctors themselves also die at their appointed time. Never has anyone been able to know the time of death in advance, nor has anyone been able to avert the approaching death, nor to find out as to how and where and by what means will a certain person die.

﴿٦١﴾ عَلَى أَنْ تُبَدِّلَ أَمْثَالَكُمْ وَنُنْشِئَكُمْ فِي مَا لَا تَعْلَمُونَ

(56:61) Had We so wished, nothing could have hindered Us from replacing you by others like yourselves, or transforming you into beings you know nothing about.²⁶

26. That is, just as We were not powerless to create you in your present form and appearance, so We are also not powerless to change the method of your creation and bring you into being in another form and shape with another set of qualities and characteristics. Today the method We have adopted for your creation is that conception takes place by the sperm then you are gradually formed and developed in your mother's womb, and then you are brought out as a child. This method of creation also has been devised by Us. But this is not the only method We know. On the Day of Resurrection, We can create you in the form of the man of the same age at which you died. Today We have set one particular measure for your sight and hearing and other faculties. But this is not the only measure that We have for man, which We may not have the power to change. On the Day of Resurrection, We shall change it so much so that you will be able to see and hear things which you cannot see or hear today. Today your skin and your limbs and your eyes do not possess the power of speech. But, it is We Who have given the tongue the power of speech; so We are not powerless to cause your every limb and every part of the skin of your body to speak by Our command on the Day of Resurrection. Today you live up to a certain age and then die. Your, this living and dying also is controlled by a law ordained by Us. Tomorrow We can make another law to control your life under which you may never die. Today you can endure punishment only to a certain extent: you cannot survive if the punishment is increased beyond it. This rule has also been made by Us. Tomorrow We can make another rule for you

under which you will be able to suffer much severer punishments endlessly, and death would not come to you even if you were given the severest torment. Today you cannot imagine that an old man could return to youth, that he could never become ill, that a young man could never be old and that he could stay young for ever and ever. But youth here changes into old age according to the biological laws made by Us. Tomorrow We can make some other laws for your life under which every old man may become young as soon as he entered Paradise and stay young and healthy eternally.

وَلَقَدْ عَلِمْتُمُ النَّشْأَةَ الْأُولَىٰ فَلَوْلَا تَذَكَّرُونَ ﴿٦٢﴾

(56:62) You are well aware of the first creation; then, do you learn no lesson from it?²⁷

27. That is, you already know how you were created in the first instance, how the sperm was transferred from the loins of the father by which you came into being, how you were nourished in the mother's womb, which was no less dark than the grave, and formed into a living human being, how an insignificant speck was developed and endowed with the heart and brain, eyes and ears, and hands and feet, and how it was blessed with the wonderful faculties of intellect and sense, knowledge and wisdom, workmanship and inventiveness, etc. Is this miracle in any way less wonderful than raising the dead back to life? And when you are witnessing this wonderful miracle with your own eyes and are yourselves a living evidence of it in the world, why don't you then learn the lesson that the same God Who by His power is causing this miracle to take place day and night, can also cause the miracle of life after death, Resurrection and Hell and Heaven to take place by the same power.

أَفَرَأَيْتُمْ مَا تَحْرُثُونَ ﴿٦٣﴾

(56:63) Have you considered the seeds you till?

أَأَنْتُمْ تَرْزُقُونَهُ أَمْ نَحْنُ الرَّزَّاقُونَ ﴿٦٤﴾

(56:64) Is it you or We Who make them grow?²⁸

28. The above question drew the people's attention to the truth that they have been developed and nourished by Allah Almighty and have come into being by His act of creation. Now this second question draws their attention to this important truth that the provisions which sustain them are also created only by Allah for them, as if to say: Just as in your own creation human effort has nothing more to do than that your father may cast the sperm in your mother, so in the supply of the provisions for you also human effort has nothing more to do than that the farmer should sow the seed in the soil. The land in which cultivation is done was not made by you. The power of growth to the soil was not granted by you. The substances in it that become the means of your food are not provided by you. The seed that you sow is not made capable for growth by you. The capability in every seed that from it should sprout up the tree of the same species of whose seed it is has not been created by you. The process for changing this cultivation into blooming crops that is working under the soil and of arranging the required kind of weather and air and water above it does not owe anything in any way to your planning and skill. All this is the manifestation of Allah's power and providence. Then, when you have come into being only by His act of creation and are being sustained by His provision, how can you then have the right to pose yourself as independent of Him, or have someone other than Him as your deity.

Although apparently this verse reasons out Tauhid, yet if one considers its theme a little more deeply, one finds in it the argument for the Hereafter, too. The seed that is sown in the soil is by itself dead, but when the farmer buries it under the soil, Allah infuses it with plant life, which puts out sprouts and blooms into spring. Thus, these countless bodies are rising from the dead in front of our eyes daily. Is this miracle in any way less wonderful so that a person may regard the other wonderful miracle of the life hereafter, which is being foretold by the Quran, as impossible? 6

لَوْ نَشَاءُ لَجَعَلْنَاهُ حُطَامًا فَظَلْتُمْ تَفَكَّهُونَ ﴿٦٥﴾

(56:65) If We so wished, We could have reduced your harvest to rubble, and you would have been left wonder-struck to exclaim:

إِنَّا لَمُعْرِمُونَ ﴿٦٦﴾

(56:66) "We have been penalised;

بَلْ نَحْنُ مَحْرُومُونَ ﴿٦٧﴾

(56:67) nay; we have been undone!"

أَفَرَأَيْتُمُ الْمَاءَ الَّذِي تَشْرَبُونَ ﴿٦٨﴾

(56:68) Did you cast a good look at the water that you drink?

ءَأَنْتُمْ أَنْزَلْتُمُوهُ مِنَ الْمُزْنِ أَمْ نَحْنُ الْمُنْزِلُونَ ﴿٦٩﴾

(56:69) Is it you who brought it down from the clouds or is it We Who brought it down?²⁹

29. That is, We have not only made arrangements of satisfying your hunger, but also of satisfying your thirst, This water that is even more essential for your life than bread has been arranged by Us, not by you. The seas in the earth have been created by Us. It is the heat of Our sun that causes their water to evaporate, and it is Our winds that cause the vapors to rise. Then it is by Our power and wisdom that the vapors collect and form into clouds. Then, by Our command the clouds divide in a particular proportion and spread over different regions of the earth so that the share of the water appointed for a particular region, should reach it. And also in the upper atmosphere, We bring about the cool that causes the vapors to change back into water. We have not only brought you into being but are also busy making all these arrangements for your sustenance without which you could not survive at all. Then, when the fact is that you have come into being by Our act of creation, are eating Our provisions and drinking Our water, where from have you gotten the right that you should pose to be independent of Us and serve someone else beside Us.

لَوْ نَشَاءُ لَجَعَلْنَاهُ أُجَاجًا فَلَوْلَا تَشْكُرُونَ ﴿٧٠﴾

(56:70) If We had so pleased, We could have made it bitter.³⁰ So why would you not give thanks?

31

30. In this sentence an important manifestation of Allah's power and wisdom has been pointed out. Among the wonderful properties that Allah has created in water, one property also is that no matter what different substances are dissolved in water, when it changes into vapor under the effect of heat, it leaves behind all adulterations and evaporates only with its original and actual component elements. Had it not possessed this property the dissolved substances also would have evaporated along with the water vapors. In this case the vapors that arise from the oceans would have contained the sea salt, which would have made the soil saline and uncultivable wherever it rained. Then, neither could man have survived by drinking that water, nor could it help grow any vegetation. Now, can a man possessed of any common sense claim that this wise property in water has come about by itself under some blind and deaf law of nature? This characteristic by virtue of which sweet, pure water is distilled from saltish seas and falls as rain, and then serves as a source of water-supply and irrigation in the form of rivers, canals, springs and wells, provides a clear proof of the fact that the Provider has endowed water with this property thoughtfully and deliberately for the purpose that it may become a means of sustenance for His creatures. The creatures that could be sustained by salt water were created by Him in the sea and there they flourish and multiply. But the creatures that He created on the land and in the air, stood in need of sweet water for their sustenance and before making arrangement of the rainfall for its supply, He created this property in water that at evaporation it should rise clear and free of everything dissolved in it.

31. In other words, why do you commit this ingratitude in that some of you regard the rainfall as a favor of the gods, and some others think that the rising of the clouds from the sea and their raining as water is a natural cycle that is working by itself, and still others, while acknowledging it as a mercy and blessing of God, do not admit that God has any such right on them that they should bow to Him alone? How is it that while you derive so much benefit from this great blessing of Allah, in return you commit sins of disbelief and polytheism and disobedience of Him.

أَفَرَأَيْتُمُ النَّارَ الَّتِي تُؤْرَقُونَ^ط

(56:71) Did you consider the fire which you kindle?

ءَأَنْتُمْ أَنْشَأْتُمْ شَجَرَتَهَا أَمْ نَحْنُ الْمُنْشِئُونَ^ط

(56:72) Did you make its tree³² grow or was it We Who made it grow?

32. The tree here either implies the tree that supplies wood for lighting a fire, or the trees of markh and afar, green sticks of which were struck one against the other to produce sparks in ancient Arabia.

نَحْنُ جَعَلْنَاهَا تَذْكَرَةً وَنَمَاطًا لِلْمُقْوِينَ^ط

(56:73) We made it a reminder³³ and a provision for the needy.³⁴

33. Making the fire a means of remembrance means: The fire by virtue of its quality of being kindled at all times reminds man of his forgotten lesson that without it human life could not be any different from animal life. Because of the fire only did man learn to cook food for eating instead of eating it raw

like the animals, and then new and ever new avenues to industry and invention went on opening up before him. Obviously, if God had not created the means of kindling the fire and the substances that could be kindled, man's inventive potentialities would have remained dormant. But the man has forgotten that his Creator is a wise Sustainer, Who created him with human capabilities on the one hand, and on the other, created such materials on the earth by which his these capabilities could become active and operative. If he is not lost in heedlessness, the fire alone is enough to remind him of the favors and bounties of his Creator, which he is so freely enjoying in the world.

34. The word muqwin in the original has been interpreted differently by the lexicographers. Some have taken it in the meaning of the travelers who have halted in the desert, some in the meaning of a hungry man, and some take it in the meaning of all those who derive benefit from the fire, whether it is the benefit of cooking food or of light or of heat.

فَسَبِّحْ بِاسْمِ رَبِّكَ الْعَظِيمِ ٧٤

(56:74) Glorify, then, (O Prophet), the name of your Great Lord.³⁵

35. That is, mention His blessed name and proclaim that He is free from and far above the defects and faults and weaknesses that the pagans and polytheists ascribe to Him, and which underlie every creed of disbelief and every argument that is presented by the deniers of the Hereafter.

Surah Al-Waqi'ah 56:39-74 [2/3] ◀ ▶

Seerah An Nabi ﷺ

PD- AUG 2026.

Seerah An Nabi ﷺ

HIGHLIGHTED TOPICS: 10-13 yrs Nabawi

1. Aam e Huzn(Khadeeja RA and Abu Talib) – The year of Sorrow
2. Taif ka safar
3. Isra-Meraj

Few Books for your reference: (Scan the QR for a digital copy of the book)



URDU Book: Muhammad e Arabi



ENG Book: The Seerah _by Yasir Qadhi



ENG Book: The Sealed Nectar



URDU Book: Raheeq alMakhtoom

LITERATURE

ETHICAL VIEWPOINT OF ISLAM

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ETHICAL VIEWPOINT OF ISLAM

Under normal circumstances when the stream of life runs calm and undisturbed, every individual enjoys a sense of mental peace and satisfaction; but the clear and shining surface of the stream fails to reveal the impurities which have settled at the bottom. They remain hidden and concealed. Deceived by the superficial calmness of the surface, people seldom feel the need to probe under the surface and get a feel of the currents and crosscurrents existing inside. But when the stream goes in spate, the impurities hidden at the bottom rise to the surface and become the gazing-stock. It is then that every one who has eyes under his brows can see very clearly that the life-stream has been carrying within its fold such a bewildering stock of filth and impurities. This precisely is the moment when people are likely to become conscious of the necessity of probing deeper into the realities of life, of finding out the causes of the rot that was, otherwise, hidden from the public view, and of devising ways and means to keep the stream of life pure and clean. If, however, the people do not wake up to this need even at such critical moments, this would betray a degree of moral insensibility which makes human beings totally indifferent to the very idea of social and moral well-being. Thank God, man has not stooped to that extent, and herein lies the real hope of the future.

THE PREDICAMENT OF THE MODERN WORLD

The times through which we are passing are disturbed and distressing. They present an abnormal spectacle. The life-stream is in convulsion. Nations of the world are in conflict with each other and everyone is anxious to strike at the other only to serve his national interests. The tension has grown to such dimensions that it is no longer confined to governments and national leaderships only but has strained relations even on the personal level. Nations are arrayed against nations. Communal groups are at daggers drawn with each other. Individuals are behaving like sworn enemies of other individuals. Personal and social rivalries are rampant. Life is in a tumult. The result is that the moral vices, which people were nurturing within their bosoms now stand fully exposed. We are able to see in plain colours the moral depredations which had hitherto escaped the observation of the ordinary men and women. Only the unthinking can now harbour the delusion that nothing is wrong with the diseased humanity, that all is well in the state of Denmark. Only those individuals whose moral sense is perhaps altogether dead can remain unmindful towards the diagnosis and the treatment of the crisis that is threatening our existence. The contemporary situation is alarming and the danger is too pressing to be ignored.

The world has progressed in certain important directions. Nevertheless we are, today, witnessing the sorry spectacle of great nations indulging, on a large scale, in the moral vices which the conscience of humanity has always

condemned with one voice. Injustice and ruthlessness, cruelty and brutality, falsehood and fraud, treachery and hypocrisy, breach of trust, self-aggrandisement, exploitation and other crimes are no longer confined to individuals. They have become an integral part of the national policies of certain countries. The great nations of the world are committing in relation to their rival nations and groups acts which, if committed even by their own subjects, would evoke for them the severest punishments. Instances are not lacking where, in the name of "diplomacy" and "strategy", nations have chosen to select condemned criminals and placed them at the helm of their affairs. There is no form of villainy, however heinous, which under the direction of such leaders, these nations have not committed during the Second World War. Lies were fabricated and broadcast on a wide scale. The very air which we breathe has been poisoned by Radios spinning tissues of falsehood. Even today double-talk and double-act are the order of the day. Many a nation has taken upon itself the role of virtual robbers and bandits—what else is imperialism or colonialism, red or white or yellow!

What is more gruesome is the triumph of hypocrisy. Even in the face of naked aggrandizement, powerful nations have been trying to pose as angels and debunking their rivals while the fact is that the pot and the kettle are both equally black. Justice means justice only for their own people; rights, whatever they are, for them alone. Their ethical code not only legalises that other peoples can be deprived of their just rights, but on occasions even approves of such acts as highly meritorious. The nations of the world have one standard for taking things

in and another for giving them out. The criterion which a nation lays down for itself vanishes into thin air as soon as the question of other people's benefit comes in. Every nation infringes those very rules of morality which it insists upon others to observe. There are instances in which representatives of great powers, while putting their signatures on international agreements with solemn faces and cultured looks, have nurtured in their hearts the resolve to go back on their pledges at the first opportunity of furthering their national interests. And when all this is going on a vast scale there are very few who dare to raise the voice of truth and awaken the benumbed conscience of humanity. Sermons on morality are directed at others only and not at their own people and their own selves, however heinous their own crimes may be. It seems as if the conscience of humanity has been deadened.¹

This is a horrifying and detestable situation indeed and it is extremely painful for me to delineate upon it. The glaring moral vices I have referred to above are sufficient to show the depths of the abyss of moral degradation to which we have stooped. In fact the entire humanity is suffering from the festering sores of moral depravity. The virus has spread all over the body-social, and governments and parliaments, courts and chambers of law, radio and the press, universities and educational

1. *Editor's Note:* A friend who was kind enough to go through the draft (translation) objected that the above statement seems rather exaggerated. The indictment on the modern world is, in fact, so grave and the charges so revolting that the first reaction of every good human being would naturally be; it cannot be true! which perhaps would be another way of saying: it should not be true! But alas! it is true and only those who are unaware of the

(Concluded on page 5)

institutions, banks and commercial combines have, in different degrees, become infected with its venom. The greatest tragedy of all is that even knowledge, learning and science, which are the most precious assets of mankind and its common heritage, have been poisoned and are being callously harnessed for the very annihilation of mankind.² Resources which Providence has bestowed

(Continued from page 4)

gruesome facts of life or who are too enamoured of the exterior charm and glamour of the West can ignore or refuse to admit them. The record of the great powers is, unfortunately, not clean on this score. Both kinds of persecution, physical and moral, have been shamefacedly resorted to by the imperialist powers in their unfortunate colonies. Germany and Japan committed these crimes in the areas they conquered. Even the record of SCAP in Japan and at the personal level of the GIs in the society at large has been despicable. Russia's crimes under Stalin and particularly the Communist oppression in the Muslim states of Asia has been unparalleled in its heinousness. And what is being done in Viet-nam by the great leader of the democratic world at the time of the writing of this note is sufficient to put every conscientious human being to shame. (By the way Bertrand Russell had demanded that the U.S. President should be prosecuted for his crimes against humanity). The author has deliberately avoided giving specific instances in the text and has confined himself to making general statements, which nonetheless are based on *actual* behaviour of the so-called civilized world. Every point can be substantiated by an undergoing row of horrifying data, hair-raising statistics and harrowing statements and confessions. Those who want to read the story of this revolting depravity of modern man may see the following, to mention only a few; Lord Russell of Liverpool, *The Scourge of the Swastika*, London, 1959; Linyu Tang, *The Secret Name*, London, 1960; E. F. M. Durbin, *The Politics of Democratic Socialism* (particularly the Appendix), London, 1948; Father Trevor Huddleston, *Naught for Your Comfort*, Collins, London; Bertrand Russell, *How Near is War?* A Fleet Forum Publication, London; Henry S. Cammager, *Freedom, Loyalty, Dissent*, Oxford, 1944; David Dallin, *Forced Labour in Soviet Russia*. A concise documented statement will also be found in; Khurshid Ahmad, *Fanaticism, Intolerance and Islam*, Islamic Publications Ltd., Lahore, 1960.

2. How Biology was used by the Nazis and demography is being used by many for purposes of power-politics is a sordid story. "So much evil use has been made of knowledge that our imagination does not readily rise to the thought of the good uses that are possible." Russell, *Human Society in Ethics and Politics*, ab. cit., p. 238.

upon mankind are being frittered away in mutual wrangles and feuds and the noble qualities of courage, sacrifice, generosity, patience and resolution, have been yoked to the service of vicious ends.

It is obvious that social evils make their appearance on a vast scale only when moral degradation of the individuals is steep, when the grip of the moral values becomes lax and when fidelity to the standards of discipline is shattered. You cannot conceive of a society possessing a majority of morally robust individuals and collectively exhibiting signs of moral corruption. It is inconceivable that a community of virtuous people should entrust its leadership to a group of unscrupulous persons and remain passive spectators when their communal, national and international affairs are conducted in flagrant violation of moral principles. Therefore, if the peoples of the world are exhibiting on a large scale the seamy side of human nature through their collective institutions and policies, that can only lead us to the view that, in spite of all its intellectual and material progress, mankind is passing through a period of intense moral decadence which has gripped by far the greatest majority of human beings. It is better to frankly confess about this situation than hide our heads, ostrich-like, in the deceptive hey of polished phrases, varnished words and meaningless platitudes. No amount of prankish prattle or window-dressing can hide the rot. Nay, that will do positive harm. For, if this state of affairs persists, the time is not far off when humanity will meet with a colossal disaster and will plunge

headlong into an era of all-pervading darkness.³

Now, if we do not wish to make a blind rush for that evil day, we should look for the primary source from where the present evil is emanating with all the fury of a flood. And since it is a moral crisis it must obviously be traced in the contemporary moral systems, followed to by the people of the world. Attitude and behaviour have their roots in the ethical beliefs and moral concepts of the people. In the final analysis the ultimate forces responsible for the malaise will be found only there.

The question, therefore, arises: What are the contemporary moral systems which are fashioning the life-pattern of the individual and the society? When we analyse this question closely we find that all these systems broadly fall under two categories:

- (1) Systems which are based on belief in God and life-after-death; and
- (2) Systems which are devoid of any idea of God and arise from secular sources.

3. "Are we to continue entrusting our affairs to men without sympathy, without knowledge, without imagination and having nothing to recommend them except methodical hatred and skill in vituperation? (I do not mean this as an indictment of all statesmen; but it applies to those who guide the destinies of Russia and to some who have influence in other countries). When Othello is about to kill Desdemona, he says, "But yet the pity of it, Iago. Oh Iago, the pity of it". I doubt whether Malenkov and his opposite number, as they prepare the extermination of mankind, have enough pity in their character to be capable of this exclamation, or even to realize the nature of what they are preparing. I suppose that never for a moment have they thought of man as a single species with possibilities that may be realized or thwarted. Never have their minds risen beyond the daily considerations of momentary expediency in a narrow contest for brief power.....The future of man is at stake." Bertrand Russell, *ibid.*, p. 238.

Let us now examine both these broad approaches to morality and find out the modes of their expression and their respective effects.

(II)

CONTEMPORARY APPROACHES TO MORALITY

(a) **Shades of Religious Morality**

Ethical conceptions based on belief in God and life-after-death are determined by the nature of man's ideas about God and life-hereafter. Our examination of the problem shall proceed as under:

(i) *Polytheistic Morality*

A great majority of human beings who believe in God are guilty of associating other deities with the One True God Who is the Creator of the universe and man. They have invested beings other than God, with certain powers concerning their own day-to-day life, although all such powers belong to God alone. They have drawn a wishful and imaginary picture of these godlings and have attributed to them some or all "divine" powers. They commit sins hoping that these godlings would secure them forgiveness. Like unbridled animals such individuals roam about and graze in the pastures of life as they please, indifferent to the rights of others and neglectful of their own duties and obligations, making no distinction between things lawful and unlawful. In exchange for a handful of offerings, these godlings, they assume, would guarantee them salvation. Even if they go out to commit burglary, the policemen fall asleep through the courtesy of these godlings! It appears as if an agreement has been entered

into between these people and their patron-gods to the effect that these people shall hold favourable nice belief about the godlings and shall propitiate them by occasional offerings and in lieu thereof the godlings have undertaken to look after the affairs of these individuals to their best advantage in this world, and to intercede with God on their behalf in the hereafter pleading that these persons had been under their protection and should not, therefore, be made to suffer in any way. In certain cases even the need of intercession may not arise, *for someone else has atoned their sins in advance.*⁴

These polytheistic beliefs have reduced to absurdity the doctrine of life-after-death with the result that the whole structure of morality built up by religion has crumbled to dust. Though many moral teachings of religions are still preserved in the pages of religious literature and are endowed with all outward show of respect, nevertheless, beliefs of the nature mentioned above have provided innumerable avenues of escape from the necessity of fulfilling the moral obligations, and that too in such a wonderful way that whichever avenue of escape they choose to take, they are always sure of reaching invariably the goal of salvation.

Leaving aside such perverted beliefs, we find that even where the doctrine of belief in God and life-after-death has retained its original purity of form, its demands and requirements have been restricted to a very narrow sphere of man's individual life and the entire gamut of

4. For a more detailed evaluation of polytheism see: Abul A'la Maududi, *Islam aur Jahiliyyah* (Urdu). Islamic Publications Ltd., Lahore. An English Translation of the same is under preparation.—*Editor*.

socio-cultural life has been excluded from its active jurisdiction. A few acts, a few ceremonies, a few rites and rituals and a few restrictions in the sphere of individual and family life are all that God appears to demand of His believers and, in exchange for these offerings, He has prepared for them a soothing Paradise. If they fulfil these demands in relation to God, they are at liberty to pursue other affairs of this world as they wish. If they fail to carry out even these 'easy' religious duties, they can still hope for Divine forgiveness which will throw open to them the gates of Paradise and secure for them unrestricted entrance therein despite their heavy load of sins. This narrow and distorted concept of religion has greatly circumscribed the field of religious practices, as a result of which most of the important spheres of human life have become excluded from the guidance and control of religion. Moreover, even in this narrow domain of religious life, there is an escape from moral discipline and some people do not hesitate to take advantage of this leeway.

(ii) Morality of Asceticism

There is another group of religious people who are free from the above mentioned perverted notions, who hold sincerely to the belief in God, and harbour no false illusion about life-after-death. Such people are blessed with undoubted moral purity and a high and noble character, but, generally speaking, their narrow conception about religion and spiritual life have made them ineffective. They adopt an attitude of indifference to the practical problems of life, and either confine their activities to a few specific acts which engross them in cleansing and purifying

their souls so that they may be able to hear voices from the Unseen and catch glimpses of the Divine Being in this world of matter. They think that the path of salvation lies not through the rough and tumble of life but somewhere on its outskirts, so that they may just touch it and escape without coming into full contact with it. According to them, the only way of attaining proximity to God is to mould a few outer aspects of life in the pattern furnished by religion, to purify the soul by using some useful methods, and to pass their lives in meditation and contemplation, in religious exercises and so-called spiritual practices, as if God wanted them to develop extra-sensory powers and to grow into something super-human, and as if He has sent to this earth human beings equipped with all the moral and material qualities to live here not as human beings made of flesh and bones and inspired by moral and social ideals but like jinn or angels renouncing the world in toto. This attitude is in radical violation of the entire scheme of nature and is a virtual revolt against the Will of God as *immanent* in His Creation. The greatest harm done to humanity by this wrong concept of religion is that it has removed from practical life some of those individuals whom God had endowed with high moral qualities, thus leaving the field or worldly affairs mostly for persons of inferior moral calibre.⁵

This, in brief, is the situation obtaining in the religious world. The greater part of humanity has been deprived of the moral force which comes from belief in God and life-after-death. As against this the minority which is in

5. See: Henry Hazlitt, *The Foundations of Morality*, D. Van Nostrang Company, Inc., Princeton, 1964, Chap. 22.

possession of this force, has voluntarily withdrawn itself from the leadership and guidance of mankind, presenting the spectacle of a battery which has exhausted itself through misuse.

(b) Morality Without Religion

The ethical code adhered to by most of those persons and nations which wield power and are directing the affairs of humanity today is devoid of any conception of God and life-after-death. This is not accidental, for the ethical values of humanity have been deliberately divested by these people of the idea of God and the life-hereafter. Indeed, they have openly refused to accept the guidance of God in ethical matters. Although the greater part of them do profess one religion or the other, they have reduced their religious faith to a few norms of individual and personal life, a sort of private belief which every individual should carefully keep to himself alone. They believe that religion should have no concern with the collective life of humanity. There is no need, therefore, for them to turn to any supernatural guidance for the direction of human affairs. This view began to influence the life and thought of the people and social movements emerged during the nineteenth century to organize life on a morality without religion. Dr. Flex Adler of Columbia University was one of the pioneers of the movement. The movement was initiated in America in 1876. The basic creed of the ethical movement was expressed in the following words in the statement of objectives of the American Ethical Union, a federation of six ethical societies of America: **PD - 104 of 265**

"To assert the supreme importance of the ethical factor in all relations of life, personal, social, national and international, apart from any theological or metaphysical considerations."⁶

The movement also spread to England where a Union of Ethical Societies was formed. The society later merged itself in the Ethical Union in 1928. Its main object was stated to be:

"To promote by all lawful means the study of ethical principles; to advocate a religion of human fellowship and service, based upon the principle that the supreme aim of religion is the love of goodness, and that moral ideas and the moral life are independent of beliefs as to the ultimate nature of things and a life-after-death; and, by purely human and material means, to help men to love, know, and do the right in all relations of life."

These words fully represent the views of the upholders of secularism and also fairly reflect the mind of the people who wield power and control the destinies of the people in the modern world. Most of them have, in practice, deprived their ethics of the idea of God and of Life-here-after and freed themselves from every obligation to follow the guidance of religion in the sphere of social morality.⁷

6. Vide *Encyclopaedia Britannica*, Vol. 8, p. 757.

7. For a detailed study of this school of thought see: F. Adler, *An Ethical Philosophy of Life* (1918) and *The Reconstruction of the Spiritual Ideal* (1923); H. J. Bridges, *The Ethical Movement*, 1911; A. Martin, *The Distinctive Features of the Ethical Movement*, 1926; also: "The Ethical Movement", *Encyclopaedia Britannica*, Vol. 8, pp. 756-57 and Gustave Spillies, "The Ethical Movement" in *Hastings' Encyclopaedia of Religion and Ethics*.—Editor.

Now we shall try to review briefly the ethical philosophies and standards which the leading western philosophers have developed after freeing their thought from the grip of religion.

(III)

A RAPID LOOK AT THE SECULAR MORAL PHILOSOPHIES

(a) The Highest Good or the Ultimate End of Human Conduct

The first basic question of ethical philosophy is: *What is the supreme good the attainment of which should be the life-purpose of man, the goal of all his endeavours, the summum bonum to which human conduct is to be directed and in the light of which it may be judged as to what is good or evil, right or wrong, virtue or vice?*

Man has not been able to find an agreed ethical standard. With some this standard is *happiness*,⁸ with others *perfection*⁹ and with yet others *duty for the sake of duty*.¹⁰

If we take "happiness" as the highest good, a number of questions arise. What kind of happiness is it that is sought? Is it the happiness that follows the gratification

8. The school of thought which subscribes to this view is known as "Eudaemonism" its important shades being "Egoistic Eudaemonism", "universalistic Eudaemonism" or "Utilitarianism" and "Altruistic Eudaemonism" or "Altruism".—*Editor*.

9. "Perfection" is the name of this school which maintains that the highest good of human conduct is the fullest development of all the capacities of man in so far as these can co-exist in an harmonious whole.—*Editor*.

10. The founder of this school is Immanuel Kant.—*Editor*.

of bodily and sensual desires, or that which a man feels when he is engaged in self-adornment from the viewpoint of art, aesthetics or spiritualism? Whose happiness is to be sought: the happiness of the individual, or of the society of which the individual is a member, or of the entire mankind, or simply the happiness of others?

Similarly, several questions arise if we take "perfection" as the supreme end. For example, what is the conception and standard of perfection? Whose perfection is to be sought: of the class or group to which one belongs, of the individual, of the society, of the nation or of the whole of humanity?

Similarly those who adhere to the view that "*duty for the sake of duty*" constitutes the moral standard cannot avoid certain searching questions: What in fact is this imperative? Who has laid it down? What is the rationale for its obedience?

Different answers have been given to each one of these questions by different groups of thinkers, and the answers are different, conflicting and even contradictory, in theory as well as in practice. Those who are at the helm of affairs in the modern world—may they be rulers and administrators, generals of armies, judges of courts of law, legislatures, teachers engaged in training new generations, business magnates controlling the economic machinery, etc.—have no agreed standard of values. Instead, every individual or group has its own separate standard and although working within the framework of the same culture each is wedded to a different ideal. There is no uniform and accepted summum bonum. With some it is personal happiness and it is this which

determines their entire social conduct (Egoistic Eudae-monism and in its crude form simple Hedonism). In spite of this, we are deceived by their cultured appearance and fall into the delusion that they can suitably serve as administrators, judges, ministers, teachers, or as other similar public functionaries. Side by side with these people there are others who regard as their objective the happiness and well-being of the specific group with whom they are bound by ties of affection and interest (Utilitarianism). For them this is the supreme good and to strive for it constitutes real virtue. This viewpoint makes them dangerous for the rest of mankind. And yet their outward decency induces us to take them for gentlemen. Similar situations confront us when we consider the cases of those who regard 'perfection' as the ultimate good or those who believe in '*duty for duty's sake*.' Their dignified appearance hardly bears any affinity with their moral values and this misleads the people. The result is that despite loud protestations of morality, these conflicting notions and the dual-standards employed by the leaders of the modern civilization have wrought havoc in human life. And the root lies in the confusion of moral values and concepts and the lack of a universally accepted standard which is in keeping with the realities of human existence.

(b) Knowledge of Good and Evil

The next important problem of moral philosophy is *to discover the means whereby we may distinguish the good from the evil*. What are the real means to obtain knowledge of good and evil, right and wrong? How to find out virtue and vice? What is the correct source of this

knowledge? Mankind has no agreed answer to this question either. Everybody plays a different tune. Some say that *human experience* is the only reliable source of our knowledge of good and evil,¹¹ that this source consists of the *knowledge of laws of life and conditions of existence*; others say that it is *intuition*,¹² and still others claim that it is *reason*.¹³

We are again confronted with a confused situation. If we hold that the above-mentioned criteria are the sources of our knowledge of moral values, it automatically becomes the first principle of ethics that there should be no absolute standard of morality and that, like a shapeless fluid, ethics should follow the line of least resistance and take all forms according to the shape of the vessel that contains it. This would lead us to pure relativism.

To arrive at true knowledge by means of human experience alone it is essential that full data and complete information should be available at one place and then some omniscient and perfectly balanced mind should deduce conclusions therefrom. But neither of these two pre-requisites can be fulfilled. First of all, human experience has not yet attained perfection. Data are inadequate; knowledge of experience is imperfect; and its flow being continuous we are not in a position to be clear about the exact fund of experience which would suffice to reveal the reality to our unwary eyes.

Secondly, whatever fund of human experience has

11. This is the view-point of *Empiricism*.—*Editor*.

12. This school of thought is known as *Intuitionism*.—*Editor*.

13. Rationalism is the name of the school which presents this 'view'. It is represented by philosophers like, Plato, Aristotle, Spinoza, Hegel etc.—*Editor*.

accumulated so far, its different cross-sections have their own specialists and experts, who deduce conclusions in their narrow and limited field according to their vision and peculiar mental make-up, what to say of their prejudices and predilections. The question now arises; is it possible to regard such conclusions, based as they are on imperfect vision and partial experience, as correct? If not, how prudent and fair it would be to consider this source sufficient to yield a reliable knowledge of good and evil?¹⁴

The same is true of the laws of life and of the conditions of human existence. Either we should wait until such time when our knowledge of these laws and conditions becomes so perfect as to enable us to build up our code of good and evil. Or, in view of the present imperfection and incompleteness of our knowledge, different individuals should try to build up their own codes of good and evil according to their own limited fields, prejudices and intellectual levels. But this would perhaps necessitate a change, almost every morning, in their ethical norms. For, with the discovery of every fresh instalment of knowledge, values will change with the result that what is good today may become evil tomorrow and *vice versa*. Thus, we would be caught in the whirlpool of sheer moral relativism and utter confusion.

14. For a fuller appreciation of this point see: John Lock, *An Essay concerning Human Understanding*, Everyman's Library, E. P. Dutton & Co., New York, 1947; Bertrand Russell, *Human Knowledge: Its Scope and Limits*, Simon and Schustee, New York, 1948. For a criticism of empiricism see: William Adams Brown, *Pathways to Certainty*, Charles Scribner's Sons, New York, 1931; Lecomte du Nuoy, *Human Destiny*, Mentor Book, 1963; Sir Muhammad Iqbal, *Reconstruction of Religious Thought in Islam*, Lahore; Sayyid Abul A'la Maududi, *The Religion of Truth*, Lahore. —Editor.

Reliance on reason and intuition presents similar difficulties. No doubt, human reason is capable, within certain limits, of *distinguishing* good from evil, and every individual has been endowed with it in some measure. Similarly the knowledge of good and evil is, to some extent, intuitive, because human conscience instinctively feels uneasy in the presence of evil. But neither of them is sufficient by itself to be taken as an authoritative and reliable source of our knowledge of moral values. Indeed, whichever is uncritically accepted as self-sufficient, it will fail us before we reach the journey's end. It may give us knowledge but not wisdom. Our information will remain imperfect, biased, limited to certain fields, distorted and disbalanced and even contradictory. The variety of interpretations would be bewildering. A commonly agreed and universally accepted standard will continue to elude our grip.¹⁵

This chaos, to which I have been referring, is not confined to learned treatises and philosophic discourses only, but is fully reflected in practical life, in the civilizations and cultures of the world.¹⁶ People who are actively engaged in building up human civilization, whether as leader or as followers, are all turning to these diverse sources to know what is good or evil, and which is right or

15. Those who want to pursue a study of these aspects of normal philosophy may see: C. D. Broad, *Five Types of Ethical Theory*, Routledge & Kegan Paul Ltd., London, 1951; William E. Hocking, *Types of Philosophy*, Revised Edition, Charles Scribner's Sons, New York, 1939 (for relativism see pp. 121-138 & for Utilitarianism see pp. 175-212); Iqbal, *Reconstruction of Religious Thought in Islam*; Al-Ghazzali, *Tahafatul Falasafa*, English Translation by Kamali, Pakistan Philosophical Congress, Lahore.—Editor.

16. See Pitirim A. Sorokin, *The Crisis of Our Age*, E. P. Dutton & Co., New York, 1951, Chapters I, III and IV.—Editor.

wrong, with the result that the good of one individual or group is in conflict with the good of other individuals or groups. This chaos has left human morality without any solid basis. Things which the world had always held to be morally reprehensible and those which were, for ages, regarded as crimes and sins have now become either absolute or relative virtues, at least with some groups of human beings. Similarly, what mankind once considered to be meritorious acts of virtue are laughed at today as crass stupidity. Several groups are going against these, not only without any sense of guilt or shame but rather with boastfulness. In days gone by, if anyone told a lie, he still believed that truth and no falsehood was the standard of morality.¹⁷ But certain modern ideologies have turned lying into a virtue and have given it the august name of propaganda. A whole science of broadcasting falsehood has been developed and many a nation is practising it on a large scale in the sacred name of diplomacy. Similar is the case with other evils, which have all along been recognized as evils but have now, thanks to new fangled philosophies, been raised to the dignity of virtues, either in an absolute or a relative sense.

(c) Sanction Behind Moral Law

The third fundamental question of ethics is: *What is the sanction behind the moral law?* In response to this problem the advocates of the theories of happiness and

17. This is what Lenin says: "We must be ready to employ trickery, deceit, law breaking, withholding and concealing truth. We can and must write in a language which sows among the masses hate, revulsion, scorn, and the like, towards those who disagree with us." Quoted by Henry Hazlitt, *The Foundation of Morality*, op. cit., p. 340.—Editor.

perfection state that the virtues leading to happiness or perfection are self-enforcing and the vices making for sorrow or imperfection are repugnant to human nature, and that, therefore, the ethical law does not stand in need of any external authority. Another group also arrives at the same conclusion but through a different line of reasoning. It says that the law of duty is the self-imposed law of "practical reason", and hence it does not need any force external to itself. A third group holds that political power is the real sanction behind moral law and vests all those powers and functions to the state, which originally belonged to Almighty. A fourth school assigns this status to society. All these replies have created and are still creating disorder and confusion in the life of humanity. The first two carried individual liberty to such irresponsible extremes that the very fabric of corporate and social life was threatened with subversion. The reaction came with the appearance of new social theories which either elevated the state to the status of an absolute divinity and reduced the individual to the position of an abject slave or a cog in the lifeless machine of social organization, or left to society as a whole the decision of what is morally good and bad for an individual. In reality, however, neither the state nor the society as a whole is free from imperfections and susceptibility to error.

(d) Motive of Moral Conduct

We are confronted with a similar situation when we come to the question of *the motive which induces man to obey moral law even against his natural inclinations or per-*

sonal interests? One school of thought says that *desire* for pleasure or *fear* of pain are sufficient to act as motives for this purpose; another group thinks that longing for perfection and a natural distaste for imperfections form the motive force. A third group relies on man's in-born respect for law; while a fourth group gives expression to the hope that the state constitutes the proper agency to reward acts virtuous and to punish acts contravening moral law. A fifth school lays emphasis on the rewards and punishments awarded by the society in the form of esteem or denunciation. Each of these answers to the basic question of motives finds a prominent place in one or the other contemporary ethical system. But even a cursory examination shows that all these motives can serve equally well as inducements to moral vice or moral good. In fact they may be more effective for evil than for good. In any case, they are wholly inadequate as basis for higher morality.

The foregoing brief and rapid survey¹⁸ of the contemporary moral scene makes it evident that the world is faced with widespread moral confusion. Having made himself independent of God, man has not been able to discover any alternative basis for building up his moral life with any degree of satisfaction. All the basic ethical questions have become insoluble for him. He has neither been able

18. Those interested in a thorough discussion over these problems of moral philosophy may read the following with profit: H. Sidgwick, *Method of Ethics* and *History of Ethics*; J. Martineau; *Types of Ethical Theory*; H. Rashdall, *Theory of Good and Evil* (2 Vols.); C. D. Broad, *Five Types of Ethical Theory*; Henry Hazlitt; *The Foundations of Morality*; Jacques Maritain, *Moral Philosophy: An Historical and Critical Survey of the Great Systems*, New York, 1964.—Editor.

to discover that supreme good which could serve as the object of all his endeavours and enable him to judge the right from the wrong, the virtue from the vice; nor he has discovered a satisfactory source for his knowledge of moral values. He has not even succeeded in securing for himself that sanction on the basis of which some noble, comprehensive and universal code of morality could be enforced; nor has he put his finger on that motive which could induce human beings to follow the path of truth and virtue and abstain from falsehood even in the face of adversity. Having rebelled against God, man tried arrogantly to solve these questions without His guidance, and he thought he had solved them. But it is precisely a result of this escape from the Lord that he is faced with a crisis which is threatening the very existence of human civilization.

This is the situation with which humanity is beset to-day. Has the time really not yet come when we should search for that true basis on which moral life might be happily built? This kind of search is not merely an academic one but is also a practical necessity and one of the most pressing needs of our times. The critical times through which we are passing have added infinitely to its importance. It is in view of this consideration that I am making my own submissions on the problem and I hope that those who are conscious of this need will give some deep thought to them.

ISLAMIC VIEWPOINT

After years of thought and reflection I have reached the conclusion that there is only one correct basis for morality and that is presented by Islam. Here we get an answer to all the basic ethical questions; an answer free from the weaknesses and fallacies from which the viewpoints expressed by secular and other religious philosophies alike suffer. The fundamental weakness of all these systems of ethics——religious or secular——is that they fail to build up simultaneously a firm and integrated moral personality of the individual and a sound and healthy organization of the body-social. The situation is altogether different in respect of Islam. Here we find such comprehensive moral guidance as can ensure our progress to the highest pinnacle in every sphere of human life and activity. Islam gives us basic moral norms and values to guide and control the entire gamut of man's life. It gives a comprehensive code of behaviour for the individual and shows him the way to the highest possible moral excellence and also gives ethical principles on which the edifice of a truly righteous society can be raised and which, if accepted as the basis of individual and collective conduct, can save human life from the chaos and anarchy that have overtaken it today. Let us now make an effort to appreciate the Islamic viewpoint.

(a) First Questions

The first grave mistake which secular philosophers have committed in connection with ethics and moral values

lies in starting their enquiry from the wrong place. Instead of beginning with first questions, they have jumped into the middle and lodged themselves into a muddle. They have disturbed the sequence in which the question of the basis of morality should have been discussed. And once the order is disturbed nothing but confusion results. The question, what is the criterion of right and wrong for purposes of human conduct and what is the ultimate good for the realization of which man should direct his efforts is, in reality, a question which arises much later. The first problem to be settled is that of man's place and status in the universe. This problem enjoys priority over all others, because it would be meaningless to build up any ethical system without first deciding as to the real position of man in the universe. The question about standards of conduct will defy all solutions unless the status and the position of man are correctly determined. For example, if you have to determine your conduct in relation to a commodity and to decide how far and in what way it is rightful for you to utilise it for your benefit, you must, in the first instance, ascertain your legal status, *vis-a-vis*, the said commodity. If it belongs to another person and your position is merely that of a trustee, your conduct must, of necessity, be different from what it would be if you were the owner of it and had full proprietary rights over it. And that is not all. Not only the question of status is decisive in determining the nature of your conduct *vis-a-vis* the commodity in question but on this very point will rest another very fundamental question; who would be the proper authority to determine your conduct in relation to it, *i.e.*, whether you yourself enjoy this authority, or it would be enjoyed

by the person whose agent you are.

Islam takes up this very question before anything else and tells us clearly that the status of man in this world is that of an *'abd* (God's servant and slave) who is also *Khalifat-ul-Allah* (Allah's deputy and vicegerent). All things in the world with which he comes in contact belong to God. Even his own body and the capacities with which he is endowed are not in fact his own,¹⁹ but are a trust from the Lord.

God has appointed him as his vicegerent giving him the power to use these objects for his benefit. And in this lies his test and trial. The final results of this test will not be declared in this world but only at the time when individuals and nations and, indeed, the whole of mankind shall have finished their career on the earth and the consequences and effects of their actions and strivings shall have become fully manifest. It is then that God will examine the account of each human being and will decide as to who has duly carried out the duties of His stewardship and who has not. And this examination will not be confined to any one thing or one department of life, but will cover the entire range of a person's individual and social conduct. It will be an examination of all the faculties of his mind and body with which he has been endowed and also of every kind of authority and power over external objects which has been delegated to him.²⁰

This being man's real position in the world, it logically follows that he is not the master—but the agent and the

19. That is why suicide is a moral crime in Islam.—*Editor*.

20. For a detailed study of this point see Maududi, *Foundations of Islamic Faith and Culture*, Islamic Publications Ltd., Lahore.

deputy. His power and authority are bound to be limited. Sovereignty belongs to God alone; man is His vicegerent and the only moral course open to him is to fulfil the task which the Sovereign has assigned to him. He is not totally free to determine his own behaviour, the standards of right and wrong must be taken from the Sovereign. Man has no absolute right to determine the course of his own conduct—the course of conduct has been laid down by the Lord. Man's job is to faithfully and scrupulously pursue the mission assigned to him. The code of conduct is not to be formulated by man, he has to take it from God and follow it. Creator is the law-giver; man has to act within that framework which the Sovereign has laid for him. Once this position is accepted and the nature of God-man relationship is clearly understood all ethical questions which have been agitating the minds of philosophers from time immemorial find appropriate solutions. These solutions are clear, precise and definite. And they are based on reality. They are universal and eternal.

(b) Foundations of Morality

If the position assigned to man by Islam is accepted by him, then it becomes automatically settled, that:

- (i) to emerge successfully from the test prescribed by God and to attain His pleasure constitute the supreme good and the ultimate objective of human life;
- (ii) the criterion of right or wrong for human conduct lies in determining how far it helps or hinders man in the attainment of this supreme good;

- (iii) the real source of man's knowledge of good and evil is found in the guidance furnished by God through His prophets—other sources of knowledge can be employed only as auxiliaries and aids to it, but none of them deserves to be treated as its substitute; and,
- (iv) the real sanction for morality lies in the love for and the fear of God—the real motive-force which would impel us to observe the canons of morality and to abstain from immoral conduct would be the love of God, the desire to seek His Pleasure, the fear of His Displeasure and the consequences—good or otherwise—which are to follow in the Hereafter.

In this way not only all the basic moral problems are solved satisfactorily, but the system of morality reared on this foundation also duly incorporates within itself all the best from the moral ideas presented by philosophers and moral theorists from time to time, assigning to them their due place within its framework. *The weakness of the ethical systems expounded by philosophers and the sages is not that they are totally devoid of truth and reality but that they regard some particular aspect of truth as the whole truth.* They have fallen a prey to the fallacy of regarding the part as *the whole*, and as this apparently left many gaps and loopholes which they had to fill by drawing upon imagination and falling on materials of doubtful validity, thus introducing a large slice of unreality in their systems and making the over-all picture distorted and disproportionate. On the other hand, Islam presents the whole truth and in this whole truth all partial truths, which

remain imperfect in isolation from one another, are assimilated and synthesized into a perfect unity, nothing superfluous, nothing lacking.

Happiness has a place in Islam, but it is the happiness which follows the observance of the law laid down by God. It is physical as well as mental, artistic as well as spiritual; it relates to the individual as much as to the group, the nation and, indeed, to humanity as a whole. All these different kinds of happiness are not conceived by Islam as antagonistic to one another but mutually coherent and harmonious.

In Islam, there is a place for *perfection* also. It consists in emerging successful from the test prescribed by God in the trial of existence; and it relates to the individual, the nation and, indeed, to the whole of mankind. The correct ethical conduct for an individual, therefore, is to advance himself towards perfection and to assist and help others in the same direction.

Kant's standpoint also finds a place of honour in Islam and here the concept of Duty also gets the sheet-anchor which it lacks in Kant's own system of thought.

The '*categorical imperative*' of which Kant wrote, but which he could not elucidate, is in reality God's Law. God has determined its form and it is entitled to obedience solely in virtue of being His law. Indeed, moral goodness is nothing other than absolute and willing submission to the Law of God.

(c) Source of Moral Values

Similarly, as regards the source of the knowledge of moral good and evil, Islam does not reject altogether

those sources to which the philosophers turn, but merely incorporates them at their proper place in its comprehensive system. What it really rejects is that any one or all of them put together (devoid of Divine Guidance) can be taken as the final and absolute source of knowledge. The knowledge of good and evil provided to us by Divine Guidance constitutes the real knowledge; while empirical knowledge derived from the observation of laws of life and conditions of existence, rational knowledge, and intuitive knowledge, all are its collaborators and aids. What Divine Guidance states to be good receives confirmation from the experience of humanity. The laws of life bear equal testimony to its being good and man's reason as well as intuition lead him to the same conclusion. It is thus the Divine Guidance, and not these sources of knowledge, which forms the criterion of truth. In case any inference drawn from the historical experience of mankind or from the laws of life, or any opinion formed on the basis of reason or intuition, runs counter to Divine Guidance, credence will definitely be given to Divine Guidance, and not to that inference or opinion. The chief merit of having an authentic and reliable criterion is precisely this; our knowledge becomes disciplined and we are saved from the chaos and anarchy which result from the absence of an agreed criterion as well as from giving license to every individual to fashion and follow his own opinions.

(d) Sanction and Motives

The question of the sanction of moral imperatives and that of the proper motive-force behind them is also solved on the same lines. None of the solutions suggested

by the philosophers is rejected altogether. They are corrected, modified and assigned their due place, after being lifted out of the fields to which they had been wrongly extended. They are, thus, fitted into the framework of a wider system and thus are assigned a proper place. God's Law, because of its Divine origin, is self-enforcing. Sanction for it exists in the mind of the believer who finds happiness in seeking God's Pleasure and is desirous to attain the standard of perfection which is to be attained by proximity to Him. Similarly, this sanction is inherent in the community of the faithful and in the State which is based on Divine Law. The motive that leads the believer to obey the moral law is his sense of duty as well as his love of truth and hatred of falsehood; he is fully conscious of both of these: and this constitutes the essence of belief. Fear of God's punishment and hope of His Pleasure and reward also act as equally powerful motives in inducing obedience to moral law.

Thus, Islam sets at rest the anarchy of thought and conduct which results from the assumption that there is no power above man and from the attempt to build up a whole ethical system on the basis of this unreal assumption. Islam exposes the fallacy of this approach and states, at the very outset, that morality can have its basis only in God's Will. This being the starting point, Islam very clearly states its concept of God, which, in fact, constitutes the real source of all its moral thinking.

(e) Islamic Concept of God and its Consequences for Morality

The concept of God which Islam expounds implies that He is the Absolute Sovereign, Master, and Creator of

man and of the entire universe and there is no one who shares with Him in any of the prerogatives and attributes of Divinity. There is no one to exercise over Him the least iota of influence and to get his recommendation accepted, except as a matter of absolute Grace from Him and that too if one comes to Him purely as a suppliant. The success or failure of every man depends upon his own conduct. No person can atone for another person; neither can the burden of anyone be placed upon another's shoulders; nor can anyone receive the reward for another person's good deeds. There is no favouritism or partiality with God so that He may have greater interest in any individual, family, clan, race or nation. All human beings are equal in His eyes. There is one moral code for all and the only excellence that matters with Him is moral excellence. He is Merciful and likes mercy; He is Generous and likes generosity; He is Forgiving and likes forgiveness; He is Just and likes justice. He is absolutely free from all injustice, narrow-mindedness, cruelty, wickedness, callousness, bigotry and partiality, and therefore likes only those who are free from these vices. All greatness is His exclusive right and, therefore, arrogance in any human being, however great, causes His displeasure. All godly qualities and divine attributes belong to Him alone. He, therefore, dislikes any one behaving in an absolute manner towards another person or group of persons. He is the Sole Owner of whatever there is in the heavens or the earth, and what appears to us as belonging to anyone among us is really in the nature of a *trust* from Him. Therefore, any creature who sets himself up as an independent authority, or is presumptuous enough to lay the basic law for others,

or claims obedience in his own right from other persons or groups of persons, automatically puts himself in the wrong position, for God alone is the Lord of all and the good of all lies in explicitly obeying Him. Again, He is the Benefactor and is entitled to the gratitude and love of the beneficiaries. He is the Bestower of all gifts and it is, therefore, His right that His gifts should be utilised in accordance with His Will. He is Just and this makes it incumbent upon His creatures to hope for rewards and to fear punishments. He is Omniscient and knows also the hidden intentions of human hearts, therefore, no one can deceive Him by an outward show of virtue or by a mere affectation of piety. He is All-Encompassing and hence nobody can harbour the delusion that he can commit crimes with impunity.

(f) A Perfect Ethical System

Reflect deeply over this concept of God. From this conception there naturally emerges into shape a perfect ethical system for man, and this system is free from all those defects which are to be found in the ethics of idolatrous religions and of secular creeds. Here there are no backdoors of escape from moral responsibility, nor is there any room for those cruel philosophies whose protagonists divide humanity into warring sections on the basis of the class,²¹ clan, country or vested interests, behaving as the very embodiments of goodness and nobility in relation to one and as devils personified in respect of the other. Indeed, you will not find in this concept of God

21. *Editor's Note:* Lenin, while addressing an All-Russian Congress of Youth, declared: "For us morality is subordinated completely to the interests of the class struggle of proletariat." See: Hazlitt, *op. cit.* p. 341.

any basis for that double-faced morality under which no strength of character can be built up. Side by side with these merits of negative nature this concept of God has the positive merit of setting up the most sublime and the most comprehensive ideal of moral excellence and of providing the noblest and most effective incentives for the moral effort of man.

In addition to the above merits, the idea that the test set by God is not confined to any one aspect of life or to any particular branch of human activity but extends to *all aspects of life* and *all spheres of action* enlarges the field of morality and makes it co-extensive with life. Man's reason, his powers of perception, his physical faculties, his ambitions and desires, indeed, the entire human personality, is covered by this test. Beyond that, it extends to man's relations with the external world,—to his attitude towards everything that is to be found in it and to his behaviour towards every person with whom he comes into contact. And above all, his supreme test lies in the *spirit* in which he performs his duty, namely, whether he does everything with a feeling of responsibility to God—with the consciousness that he is a dutiful servant of his Creator or accepts someone else as his master, or acts independently, following his own desires. This all-embracing conception of morality is free from the distortions which are the natural result of a narrow and limited concept of religion. It carries a man forward in every sphere of life, indicates to him his moral responsibilities in every field and gives him those principles of morality the observance of which can lead to success in that test which God has prescribed for life's march towards destiny.

(g) Horizon Enlarged

The idea that the ultimate results of this test and the final outcome of our moral efforts shall not be known in this life but in life-after-death and that true success or failure shall be that which pertains to the next world and not merely to this one, radically alters our outlook about our life in this world and its affairs. With this belief man does not regard the results that manifest themselves in this world as the true and *final* criterion of good and evil, right and wrong, truth and falsehood, success and failure, and, consequently, the question of obeying or disobeying the moral law does not depend on his estimation of them. A man who adheres to this concept will always be steadfast in observing the laws of morality, whether its consequences bring him happiness or misery, and whether they lead to worldly gain or loss. This does not mean that the material consequences of his actions shall be wholly irrelevant to him. No. Rather, their role shall be subservient to the success in the life-hereafter, which alone shall form the decisive factor. His decision to choose a certain way in preference to another will not rest on the calculation whether it is productive of pleasure, happiness or gain in the present preliminary stage of life but on the expectation of what it will lead to in life's final stage. Hence, his moral principles shall remain unchanged under all circumstances and his character shall remain immune from hasty and unfounded shifts and alterations.

Of course, his moral outlook shall be dynamic and progressive; that is to say, his moral conceptions shall

expand in their scope with the development of civilization and the advancement of society. His moral principles, however, shall remain unaffected by changes in external conditions and circumstances of life. In other words, though progressive, he will not be a moral weathercock, having no set of uniform ethical norms. His principles would not be like shifting sands, nor would he be like a vessel without a rudder. Instead, he will have firm grounds to stand upon, and firm standards to act as a measure of progress he attains.

Thus, in the moral domain of human life, the Islamic concept of the life-hereafter produces two important effects which are not obtainable from any other source:

First, it lends to morality a basis which is strong and unshakable;

Secondly, it imparts stability and firmness to human character and firm foundations for human society.

Truth can have, say, ten different results in this world, and an opportunist with his eyes on these results can adopt ten different courses, varying his strategy to suit the expected results; while in the life-hereafter truth must, of necessity, have only one consequence and a believer, with his attention centred on it, will invariably adopt only one course without the least anxiety for immediate gain or loss. If we go only by the material consequences and results which reveal themselves in this world, good and evil cease to have any definite meaning and permanent significance. For, consequences make the same thing appear sometimes good and sometimes evil, and in the pursuit of such a will-o'-the-wisp the character of the

pursuant also goes on changing its pattern. But if the outlook is focussed on the consequences of the life-here-after, good and evil stand clearly defined and it becomes impossible for the believer in that life to change his character if good temporarily happens to produce unpleasant results or evil appears to produce desirable consequences.

(h) The Mission of Man

Besides the above, the Islamic concept that man is God's vicegerent on earth and that all the powers that he possesses are held by him in that capacity, sets for him the end of life as well as the means for realization of that end. It follows logically from this tenet that all conduct based on the assumption that man is an independent being, free to regulate his own affairs in accordance with his uncontrolled desires and unbridled interests, is incorrect and that the right conduct consists in subjecting oneself to God's Will and in accepting the limit laid down by Him. On the one hand, this conception makes it incumbent upon man to abstain rigorously from that behaviour which smacks even remotely of rebellion against God or of allegiance to any one besides Him or of haughtiness, since such behaviour amounts to a direct negation of his status as the vicegerent of God. On the other hand, this conception ensures that man's utilisation of the material possessions bestowed by God and of his own God-given powers, as well as his leadership and authority over other human beings, shall be wholly in accordance with that conduct which God, the real Master and Sovereign of the world, has been pleased to prescribe in relation to His kingdom

and His subjects. This is the logical demand of his status as vicegerent, for no viceroy can truly be considered a viceroy unless he adheres strictly to the commands and the policy of the Sovereign. It also follows from this principle that man has been charged to utilise, in accordance with the Divine Will and Pleasure, all the powers and faculties which have been given to him and all the resources that have been placed at his disposal. In other words, man falsifies his position as the vicegerent of God not merely by acting contrary to God's Will in the use of his powers and the material resources of the world, but also if he fails to utilise those powers and resources or wastes them or ignores the duties assigned to him by the Sovereign in relation to them. Furthermore, it also follows from this concept that the collective life of mankind should be organized in such a manner that all human beings, *i.e.*, all the vicegerents of God, should co-operate with one another in the execution and fulfilment of the responsibilities laid upon them, and that in the *social organization* of mankind there should be no such flaw which might render it possible for one individual or group to usurp the vicegerency of the other or to hinder its proper functioning except in the case of those individuals or groups who set themselves up against God and thus falsify their position as vicegerents.²² It goes without saying that this attitude is bound to produce sense of

22. The socio-political implications of this concept have been developed by the author in his other articles, viz., "Political Theory of Islam" and "First Principles of Islamic State," see: Maududi, *Islamic Law and Constitution*; Islamic Publications Ltd., Lahore, 1960.—Editor.

responsibility and moral consciousness in the followers of this ideology.

This mission of man naturally follows from the principle of human vicegerency and sets the moral goal for man. The natural demand of man's status as God's vicegerent is that the purpose of his life should be to fulfil the Will of God on earth and that the goal of his moral endeavours should be: *to enforce the Divine Law in that cross-section of world affairs the management of which has been entrusted to him by God ; to create and maintain conditions in which peace, justice and virtue may flourish : to suppress and eradicate evil and disorder in all their forms: and to foster those virtues which are liked by God and which He desires should prevail over this world and its inhabitants.*

This ethical outlook stands in sharp contrast with not only the purposes set forth for human life by Hedonism, Utilitarianism, Empiricism, Materialism, Nationalism, and other secular creeds but also against those goals which men of religion generally prescribe under the influence of mistaken and narrow views of spirituality. Between these two exaggerated extremes, the concept of the vicegerency of man places before mankind the truest and the best purpose bringing into full play human faculties and capacities and utilizing them for creating and developing the healthiest society and civilization. In it there is freedom as well as restraint, life-fulfilment as well as spiritual perfection.

These are the first principles given by Islam for raising a healthy structure of human morality. *Islam is not a national religion. It is not wedded to any particular race or*

region. Nor is it the sole monopoly of any particular group of people. It is the common legacy of the whole of mankind. Everyone who is mindful of his own good and interest as also of mankind should reflect whether the basis furnished by Islam for human morality is better than those provided by mystic religions and secular philosophical systems. If he is satisfied that the basis furnished by Islam is more sound than that provided by any other moral system, then no false prejudices should stand in the way of its acceptance by him. He should be the ally of none but truth.

MORAL SYSTEM OF ISLAM¹

Moral sense is inborn in man and through the ages it has served as the common man's standard of moral behaviour, approving certain qualities and disapproving others. While this instinctive faculty may vary from person to person, human conscience² has given a more or less uniform verdict in favour of certain moral qualities as being good and declared certain others as bad.

Universally Accepted Values

On the side of moral virtues, justice, courage, bravery and truthfulness have always elicited praise and history does not record any period worth the name in which falsehood, injustice, dishonesty and breach of trust may have been upheld; fellow-feeling, compassion, fidelity, and magnanimity have always been valued while selfishness, cruelty, miserliness and bigotry have never received the approbation of the human society; men have always appreciated perseverance, determination and courage and have never approved of impatience, fickle-mindedness, cowardice and imbecility. Dignity, restraint, politeness and amiability have throughout the ages been counted among virtues, whereas haughtiness, misbehaviour and

1. This is a new and revised translation of a talk given by the author from Radio Pakistan, Lahore, on 6th Jan. 1948.—*Editor*.

2. This word is used in its wide sense, meaning the moral consciousness of man. It should not be taken in the limited sense in which it is used by writers undertaking an anthropological study of the so-called evolution of morals.—*Editor*.

rudeness have never found recognition as good moral qualities. Persons having a sense of responsibility and devotion to duty have always won the highest regard of men; never have people who are incompetent, slothful and lacking in sense of duty been looked upon with approval. Similarly in respect of the standard of good and bad in the collective behaviour of society as a whole, the verdict has always been almost unanimous. Only that society has been looked upon as worthy of honour and respect which possesses the virtues of organization, discipline, mutual affection and fellow-feeling and has established a social order based on justice, freedom and equality of men. As opposed to this, disorganization, indiscipline, anarchy, disunity, injustice and social imbalance have always been considered manifestations of decay and disintegration. Robbery, murder, larceny, adultery, fraud and graft have always been condemned. Slandering, scandal-mongering and black-mailing have never been considered wholesome social activities. Contrary to this, service and care of the aged, help of one's kith and kin, regard for neighbours, loyalty to friends, assistance to the weak, the destitute and the orphans, and nursing the sick are qualities which have always been highly valued ever since the dawn of civilization. Virtuous, polite, mild and sincere persons have always been welcomed. Individuals who are upright, honest, sincere, outspoken and dependable, whose deeds conform to their words, who are content with their own rightful possessions, who are prompt in the discharge of their obligations to others, who live in peace and let others live in peace and from whom nothing but good can be

expected, have always formed the core of every healthy human society.

This shows that human moral standards are in fact universal and have been well-known to mankind throughout the ages.³ Good and evil are not myths to be hunted out. They are well-known realities and are equally understood by all. The sense of good and evil is inherent in the very nature of man. Hence, in the terminology of the Qur'an, virtue is called "*Ma'ruf*" (a well-known thing) and evil is designated as "*Munkar*" (an unknown thing); that is to say virtue is known to be desirable for every one and evil is not known to commend itself in any way. This fact is mentioned by the Qur'an when it says:

"God has revealed to human nature the consciousness and cognition of good and evil."

(Al-Qur'an, 91: 8)

Why Differences?

The question that now arises is: if the basic values of good and evil have been so well-known and there has virtually been a universal agreement about them, then why do varying patterns of moral behaviour exist in the world? Why are there so many and so conflicting moral philosophies? Why do certain moral standards contradict one another? What lies at the root of their differences? What is the unique position of Islam in the context of the

3. Some anthropologists and sociologists may not fully subscribe to this view but on deeper reflection it is found that despite superficial differences in mores and morals there is an essential element which is rather universal, particularly in the civilized phases of human existence. And it is this period which the author has in view. The nature and causes of differences are discussed in the following paragraphs.—*Editor*.

prevailing ethical systems? On what grounds can we claim that Islam has a perfect moral system? And what exactly is the distinctive contribution of Islam in the realm of ethics? These questions are important and must be squarely faced; but justice cannot be done to them in the brief span of this talk. To cut a long story short, I shall briefly sum up some of those important points which strike us at the very outset when we undertake a critical examination of the contemporary ethical systems and the conflicting pattern of moral behaviour.

(a) The present moral systems fail to integrate various moral virtues and norms by prescribing their specific limits and utility and assigning to them their proper place. That is why they fail to provide a balanced and coherent plan of social conduct.

(b) The real cause of their differences seem to lie in the moral system offering different standards for good and bad actions and enunciating different means of distinguishing good from evil. Differences also exist in respect of the sanction behind the moral law and in regard to the motives which impel a person to follow it.

(c) On deeper reflection we find that the grounds for these differences emerge from the conflicting views and concepts about the universe, the place of man in the universe, and the purpose of man's life. Various theories of ethics, philosophy and religion are but a record of the vast divergence of views of mankind on these vital questions: Is there a God of the Universe and if there is, is He One or are there many gods? What are Divine attributes? What is the nature of relationship between God and the human beings? Has He made any

arrangements for guiding humanity through the rough and tumble of life or not? Is man answerable to Him or not? If he is, then what are the matters for which he is answerable? What is the ultimate aim of man's creation which he should keep in view throughout his life? Answers to these questions will determine the way of life, the ethical philosophy and the pattern of moral behaviour of the individual and the society.

It is difficult for me to take, in this brief talk, a stock of the various ethical systems prevalent in the world and indicate what solutions each one of them has proposed to these questions and what has been the impact of these answers on the moral evolution of the society believing in these concepts. Here I can confine myself to the Islam only and explain what answer it offers to these questions and what kind of moral system takes shape on the basis of this answer.

Islamic Concept of Life and Morality

The viewpoint of Islam, however, is that this universe is the creation of God Who is One. He created it and He alone is its unrivalled Master, Sovereign and Sustainer. The whole universe is functioning at His Divine Command. He is All-Wise, All-Powerful and Omniscient. He is the Knower of the manifest and the hidden. He is *Subbuh* and *Quddus* (that is, free from all defects, weaknesses and faults and is pure in every respect). His Godhood is free from partiality and injustice. Man is His creature, subject and servant and is born to serve and obey Him.

The correct course of life for man is to live in complete obedience to Him. It is not for man to determine the mode of worship and obedience; it is for God to decide this. God, being his Master, has raised from time to time Prophets for the guidance of humanity and has revealed His Books through them. It is the duty of man to take the code of his life from these sources of Divine Guidance. Man is answerable to God for all his actions in life. The time for rendering an account will be in the life-hereafter and not in this world. The short span of worldly life is really an opportunity to prepare for that great test. In this life all efforts of man should be centred on the object of soliciting the Pleasure and Blessings of God in the Hereafter. During this test every person is responsible for all his beliefs and actions. He, with all his faculties and potentialities, is on trial. There will be an impartial assessment of his conduct in life by a Being Who keeps a complete and accurate record not merely of his movements and actions and their influence on all that is in the world—from the tiniest speck of dust to the loftiest mountains—but also a record of his innermost ideas and feelings and intentions.

Goal of Moral Striving

This is Islam's fundamental attitude towards life. This concept of the universe and of man's place therein determines the real and ultimate good which should be the object of all the endeavours of mankind and which may be termed briefly as "seeking the Pleasure of God". This is the standard by which a particular mode of conduct is judged and classified as good or bad. This

standard of judgement provides the nucleus around which the whole moral conduct should revolve. Man is not left like a ship without moorings, to be tossed about by the blows of wind and tides. This dispensation places a central object before mankind and lays down values and norms for all moral actions. It provides us with a stable and flawless set of values which remains unaltered under all circumstances. Moreover, with making the "pleasure of God" as the object of man's life, the highest and noblest objective is set before humanity and thus unlimited possibilities are opened for man's moral evolution, untainted at any stage by any shadow of narrow selfishness or bigoted race or nation-worship.

While providing a moral standard, Islam also furnishes us with means of determining good and evil conduct. It does not base our knowledge of vice and virtue on mere intellect, desire, intuition, or experience derived through the sense organs, which constantly undergo shifts and modifications and alterations and do not provide definite, categorical and unchanging standards of morality. It provides us with a definite source, the Divine Revelation, as embodied in the Book of God and the Sunnah (way of life) of the Holy Prophet (peace be upon him). This source prescribes a standard of moral conduct that is permanent and universal and holds good in every age and under all circumstances. The moral code of Islam covers a wide field, including the details of domestic life as well as broad aspects of national and international behaviour. It guides us at every stage in life. These regulations imply the widest application of moral principles in the affairs of our life and make us free

from exclusive dependence on any other source of knowledge, except as an aid to this primary source.

Sanction Behind Morality

This concept of the universe and of man's place therein also furnishes the sanction that must lie at the back of every moral law, viz., the love and fear of God, the consciousness of accountability on the Day of Judgement, and the promise of eternal bliss and reward in the life-hereafter. Although Islam wants to cultivate a powerful and strong mass opinion which may induce individuals and groups to abide by the principles of morality laid down by it and also aims at the evolution of a political system which would enforce the moral law, as far as possible, through its legislative and executive power, the moral law of Islam does not really *depend* on these external pressures alone. It relies upon the inherent urge for good in every man which is derived from belief in God and the Day of Judgement. Before laying down any moral injunctions Islam seeks to firmly implant in man's heart the conviction that his dealings are with God, Who sees him at all times and in all places; that he may hide himself from the whole world but not from Him; that he may deceive everyone under the sun but cannot deceive God; that he can flee from the grip of any one else but not from God's ; that while the world can see man's outward life only, God probes into his innermost intentions and desires, that while he may, in his short sojourn on this earth, do whatever he likes but in any event he has to die one day and present himself before the Divine court of justice where no ingenious

pleading, recommendation, misrepresentation, deception or fraud will be of any avail and where his future will be decided with complete impartiality and justice. There may or may not be any police, law court or jail in this world to enforce the observance of these moral injunctions and regulations, but this belief, firmly rooted in the heart, is the real force at the back of the moral law of Islam which helps in getting it enforced. If popular opinion and the coercive powers of the state exist to give it support so much the better; otherwise, this faith alone can keep a Muslim individual and a Muslim community on the straight path of virtue provided the spark of genuine faith dwells in his heart.

Motives and Incentives

This concept of Islam about man and his place in the universe also provides those motivating forces which can inspire a person to act in conformity with the moral law. The fact that a man voluntarily and willingly accepts God as his Creator and the obedience of God as the mode of his life and strives to seek His Pleasure in all his actions provides sufficient incentive to enable him to obey the commandments which he believes to be from God. Along with this, the belief in the Day of Judgement and the belief that whosoever obeys Divine commands is sure to have a good life in the hereafter, the eternal life, whatever difficulties and handicaps he may have to face in this transitory phase of his existence, provides a strong incentive for virtuous life. On the other hand, the belief that whoever violates the commandments of God in this world, shall have to bear

eternal punishment, however superficially nice a life he may have led in this temporary abode, is an effective deterrent against violation of moral law. If this hope and fear are deeply rooted in one's heart they will provide a strong motive force to inspire one to virtuous deeds even on occasions when worldly consequences may appear to be very damaging and harmful, and it will keep one away from evil even on occasions when it looks extremely attractive and profitable.

This clearly indicates that Islam possesses a distinctive criterion of good and evil, its own source of moral law, and its own sanctions and motive force, and through them it enforces the well-known and generally recognized moral virtues in all spheres of life after knitting them into a balanced and comprehensive scheme. Thus, it can be justifiably claimed that Islam possesses a perfect moral system of its own. This system has many distinguishing features and I shall refer to the three most significant of them, which, in my opinion, can be termed its special contribution to ethics.

Distinctive Features of Islamic Moral Order

(1) By setting Divine Pleasure as the objective of man's life, it has furnished the highest possible standard of morality. This is bound to provide innumerable avenues for the moral evolution of humanity. By making Divine Revelation the primary source of knowledge it gives permanence and stability to the moral standards which afford a reasonable scope for genuine adjustments, adaptations and innovations though not for perversions, wild variations, atomistic relativism or moral fluidity. It pro-

vides a sanction for morality in the love and fear of God which will impel man to obey the moral law even without any external pressure. Through belief in God and the Day of Judgement, it furnishes a motive force which enables a person to adopt moral conduct with earnestness and sincerity, with all the devotion of his heart and soul.

(2) It does not, through a false sense of originality and innovation, provide any novel moral virtues nor does it seek to minimise the importance of the well-known moral norms nor does it give exaggerated importance to some and neglect others without cause. It takes up all the commonly known moral virtues and with a sense of balance and proportion it assigns a suitable place and function to each one of them in the total scheme of life. It widens the scope of their application to cover every aspect of man's individual and collective life—his domestic associations, his civic conduct, legal, educational and social realms. It covers his life from home to society, from the dining-table to the battlefield and peace conferences, literally from the cradle to the grave. In short, no sphere of life is exempt from the universal and comprehensive application of the moral principles of Islam. It makes morality reign supreme and ensures that the affairs of life, instead of being dominated by selfish desires and petty interests, should be regulated by the norms of morality.

(3) It stipulates for man a system of life which is based on all good and is free from all evil. It invokes the people not only to practise virtue but also to establish virtue and eradicate vice, to bid good and to forbid wrong. It wants that the verdict of conscience should prevail and virtue should not be subdued to play second fiddle to evil.

Those who respond to this call are gathered together into a community (Ummah) and given the name "Muslims". And the only object underlying the formation of this community (Ummah) is that it should make an organized effort to establish and enforce goodness and suppress and eradicate evil.⁴ It will be a day of mourning for this community and a bad day for the entire world if the efforts of this very community were at any time directed towards establishing evil and suppressing good.

4. The Qur'an lays down this objective in the following verses :

"Verily, you are the best people raised unto mankind, you bid virtue, forbid vice and are believers in Allah."

(Al-Qur'an, III: 110)

"If we establish them (the Muslims) in the land (i.e., give them power), they will establish regular prayers and give regular charity, enjoin right and forbid wrong—with God rests in the end of all affairs."

(Al-Qur'an, XXII : 41)—*Editor*.

ISLAM KA AKHLAQI NUQTA-E-NAZAR

MAULANA SYED ABUL A'LA MAUDUDI

IN ROMAN URDU

ISLAM KA AKHLAQI NUQTA-E-AZAR

Mamooli halat mein, jab ke zindagi ka darya sukoon ke sath beh raha ho, insan ek tarah ka itminan mehsoos karta hai. Kyun ke oopar ki saaf shaffaf satah ek parda ban jati hai, jis ke neeche teh mein baithi hui gandgiyan aur ghalazatein chhupi rehti hain aur parde ke oopar safai aadmi ko is baat ka tajassus karne ki zaroorat kam hi mehsoos hone deti hai ke teh mein kya chhupa hua hai aur kyun chhupa hua hai. Lekin jab is darya mein toofan barpa hota hai aur neeche ki chhupi hui saari gandgiyan aur ghalazatein ubhar kar bar-sar-e-aam satah-e-darya par behne lagti hain is waqt andhon ke siwa har wo shakhs jis ke deendon mein kuch bhi beenai ka noor baqi ho, har ishtibah ke bgher saaf saaf dekh leta hai ke zindagi ka darya kya kuch apne andar liye hue chal raha hai aur yehi wo waqt hota hai jab aam insanon mein is zaroorat ka ehsas paida ho sakta hai ke us manba ka suragh lagayein jahan se darya-e-zindagi mein ye gandgiyan aa rahi hain, aur us tadbeer ki justaju karein jis se is darya ko paak kiya aur rakkha ja sake. Fi-al-waqe agar aise waqt mein bhi logon ke andar is zaroorat ka ehsas bedar na ho to ye is baat ki alamat hai ke nau-e-insani apni ghaflat ke nashe mein madhosh ho kar sood-o-ziyan se bilkul hi be-fikr ho chuki hai.

Ye zamana jis se hum aaj kal guzar rahe hain unhi ghair mamooli halat ka zamana hai. Zindagi ka darya is waqt apni tughyani par hai. Mulk mulk aur qaum qaum ke darmiyan sakht kashmakash barpa hai aur ye kashmakash itni gehrai tak utri hui hai ke bade bade majmuon se guzar kar fard fard tak ko niza ke maidan mein kheench layi hai. Is tarah aalam-e-insani ke beshtar hisse ne apne wo tamam akhlaqi ausaf ugal kar manzar-e-aam par rakh diye hain jinhein wo muddaton se andar hi andar parwarish kar raha tasted. Ab hum un gandgiyon ko alaniya satah-e-zindagi par dekh rahe hain, jin ko talash karne ke liye kuch na kuch ta'ammuq ki zaroorat thi. Ab sirf ek madar-zad andha hi is ghalat fehmi mein mubtala reh sakta hai ke bimar ka haal achha hai. Aur

sirf wohi log bimari ki tashkhees aur ilaj ki fikr se ghafil reh sakte hain jo haiwanat ki tarah akhlaqi hiss se bilkul khali hain ya jin ke akhlaqi ehsasaat par falij gir gaya hai.

Hum dekh rahe hain ke poori poori qaumein bahut bade paimane par in bad-tareen akhlaqi sifat ka muzahira kar rahi hain jin ko hamesha se insaniyat ke zameer ne intahai nafrat ki nigah se dekha hai. Be-insafi, be-rahmi, zulm-o-sitam, jhoot, dagha, fareb, makar, bad-ahdi, khiyanat, be-sharmi, nafs-parasti, istihsal-bil-jabr aur aise hi doosre jaraim mahz infaradi jaraim nahi rahe hain balki qaumi akhlaq ki haisiyat se zahir ho rahe hain. Dunya ki badi badi qaumein ijtamai haisiyat se wo sab kuch kar rahi hain jis ka irtikab karne wale افراد abhi tak un ke haan jelon mein thonse jate hain. Har qaum ne chhaant chhaant kar apne bade se bade mujrimon ko apna leader aur sarbarah-e-kar banaya hai aur un ki qiyadat mein badmaashi ki koi makrooh se makrooh qism aisi nahi reh gayi hai, jis ka wo khullam khulla nihayat be-hayai ke sath wasee paimane par irtikab na kar rahi hon. Har qaum doosri qaum ke khilaf jhoot tasneef kar kar ke alaniya nashr kar rahi hai aur radio ke zariye se in jhooton ne faza-e-aseer tak ko ganda kar diya hai. Poore poore mulkon aur bar-e-azamgon ki abadiyan luteron aur dakoon mein tabdeel ho gayi hain aur har daku ayn is waqt jab ke wo khud daka maar raha hota hai nihayat be-sharmi ke sath apne mukhalif daku ki un saari gunah-gariyon ka shikwa karta hai jin se dagh-dar hone mein is ka apna daman bhi apne hareem se kuch kam siyah nahi hota. Insaf ke maani in zalimon ke neezdik sirf apni qaum ke sath insaf ke reh gaye hain. Haq jo kuch hai un ke liye hai. Doosron ke huqooq par dast-darazi un ke akhlaqi qanoon mein jaiz balki kar-e-sawab hai. Qareeb qareeb tamam qaumon ka haal ye ho chuka hai ke un ke haan lene ke paimane aur hain aur dene ke aur, jitne miyar wo apne mufad ke liye qaim karti hain, doosron ka mufad samne aate hi wo sab miyar badal jate hain, aur jin miyaron ka wo doosron se mutalaba karti hain un ki pabandi khud karna haram samajhti hain. Bad-ahdi ka marz is had ko pahunch chuka hai ke ab ek qaum ko doosri qaum par koi aitamad baqi nahi raha. Badi badi qaumon ke numainde nihayat muhazzab sooratein liye hue jab bain-al-aqwami muahadon par dastkhat kar rahe hote hain. Is waqt un ke dilon mein ye khabeeth niyat chhupi hui hoti hai ke pehla mauqa milte hi is muqaddas bakre ko qaumi mufad ki qurban-gah par

bhent chadhayein ge. Aur jab ek qaum ka sadr ya wazir-e-azam is qurbani ke liye chhuri tez karta hai to poori qaum mein se ek aawaz bhi is bad-akhlaqi ke khilaf nahi uthti, balki mulk ki poori abadi is jurm mein shareek ho jati hai. Makkari ka haal ye hai ke bade bade pakiza akhlaqi usoolon ki guftagu ki ki jati hai sirf is liye ke dunya ko be-waqoof bana kar apne mufad ki khidmat is se li jaye aur sada-lauh insanon ko yaqeen dilaya jaye ke tum se jaan-o-maal ki qurbani ka mutalaba jo hum kar rahe hain ye kuch apne liye nahi hai balki hum be-gharaz, nekon ke nek log ye saari taklifein mahz insaniyat ki bhalai ke liye bardasht kar rahe hain. Sang-dili-o-be-rahmi is martaba-e-kamal par pahunchi hai ke ek mulk jab doosre mulk par hamla-awar hota hai to is ki abadi ko raundne aur kuchalne mein mahz steam-roller ki si be-hissi hi is se zahir nahi hoti balki wo nihayat maze le le kar dunya ko apne in kar-namon ki ittela deta hai, goya use maloom hai ke ab dunya insanon se nahi balki sirf bhediyeon se aabad hai. Khud-gharazana shaqaawat is intaha ko pahunch chuki hai ke ek qaum doosri qaum ko apne mufad ke liye mustar karne ke bahd sirf yehi nahi ke be-dardi ke sath use loototi khasootati hai balki nihayat munazzam tariqe se paiham koshish karti rehti hai ke insaniyat ke tamam sharifana khasail se us ko khali kar de aur wo tamam kamina ausaf is ke andar parwarish kare jinhein wo khud nihayat ghinauna samajhti hai.

Ye chand numayan tareen akhlaqi kharabiyan mein ne mahz namoone ke taur par bayan ki hain. Warna tafseel ke sath agar jaiza liya jaye to maloom hoga ke poori insaniyat ka jism akhlaqi haisiyat se sad gaya hai. Pehle qubba-khane aur qimar-bazi ke adde akhlaqi pasti ke sab se bade phode samjhe jate the. Lekin ab to hum jidhar dekhte hain insani tamaddun poora ka poora hi ek phoda nazar aata hai. Qaumon ki parliamentein aur assemblan, hukoomaton ke secretariat aur wizarat-khane, adalat khane aur wikalat-khane, press aur nashr-gahein, universities aur taleemi idare, bank aur san'ati-o-tijarati karobar ke majami, sab ke sab phode hi phode hain jo kisi tez nashtar ka mutalaba kar rahe hain. Sab se ziyada afsos ki baat ye hai ke ilm jo insaniyat ka azeez tareen jauhar hai aaj us ka har shoba insaniyat ki tabahi ke liye istemal ho raha hai. Taqat aur zindagi ke tamam wasail jo qudrat ne insan ke liye muhayya kiye the fasad aur kharabi ke kamon mein zaya kiye ja rahe hain. Aur wo sifat bhi, jo insan ki

behtareen akhlaqi sifat samjhei jati thi, maslan shuja'at, eesaar, qurbani, fayyazi, sabr-o-tahammul, ulu-al-azmi, buland-hauslagi waghaira, aaj un ko bhi chand badi aur bunyadi bad-akhlaqiyon ka khadim bana kar rakh diya gaya hai.

Zahir hai ke ijtemai kharabiyan us waqt ubhar kar numayan hoti hain jab infaradi kharabiyan paye-e-takmeel ko pahunch chuki hoti hain aap is baat ka tasawwur nahi kar sakte ke kisi society ke beshtar افراد nek-kirdar hon aur wo society bah-haisyat-e-majmooi bad-kirdari ka muzahira kare. Ye kisi tarah mumkin hi nahi hai ke nek-kirdar log apni qiyadat aur numaindagi aur sarbarah-e-kari bad-kirdar logon ke hath mein de dein aur is baat par razi ho jayein ke un ke qaumi aur mulki aur bain-al-aqwami mamalat ko ghair-akhlaqi usoolon par chalaya jaye. Is liye jab wasee paimane par dunya ki qaumein in ghinaune aur razeel akhlaqi ausaf ka izhar apne ijtemai idaron ke zariye se kar rahi hain to ye is baat ki daleel hai ke aaj nau-e-insani apni tamam ilmi-o-tamadduni taraqqiyon ke bawajood ek shadeed akhlaqi tanazzul mein muftala hai aur is ke beshtar افراد is waba se mutaasir ho chuke hain. Ye halat agar yunhi taraqqi karti rahi to wo waqt door nahi jab insaniyat kisi bahut badi tabahi se do-char hogi aur ek taweel ahd-e-zulmat is par chha jaye ga.

Ab agar hum aankhein band kar ke tabahi ke gaddhe ki taraf sarpat jana nahi chahte to humein khoj lagana chahiye ke is kharabi ka sarchashma kahan hai jahan se ye toofan ki tarah undi chali aa rahi hai. Kyun ke ye akhlaqi kharabi hai lihaza la-mahala humein is ka suragh in akhlaqi tasawwurat hi mein mile ga jo is waqt dunya mein paye jate hain.

Dunya ke akhlaqi tasawwurat kya hain? Is sawal ki jab hum tahqeeq karte hain to humein maloom hota hai ke usoolan ye tamam tasawwurat do badi qismoon par munqasim hain:

- Ek qism ke tasawwurat wo jo khuda aur hayat-ba'd-maut ke aqeede par mabni hain.

- Doosri qism ke tasawwurat wo jo in aqeedon se alag hat kar kisi doosri bunyad par qaim hue hain.
- Aaiye ab hum in dono qism ke tasawwurat ka jaiza le kar dekhein ke dunya mein is waqt ye kis soorat mein paye jate hain aur in ke nataij kya hain.
- Khuda aur hayat-ba'd-maut ke aqeede par jitne akhlaqi tasawwurat qaim hote hain in ki soorat ka tamam-tar inhasar is aqeede ki nauiyat par hota hai jo khuda aur hayat-ba'd-maut ke mutaalik logon mein paya jata ho.

Lihaza humein dekhna chahiye ke dunya is waqt khuda ko kis shakl mein maan rahi hai aur doosri zindagi ke mutaalik is ke aam takhayyulat kya hain?

Khuda ko manne wale beshtar insan is waqt shirk mein muftala hain. Unhon ne apne za'm mein khudai ke aksar ikhtiyarat, jin ka taalluq in ki apni zindagi se hai, doosri hastiyon par taqseem kar diye hain aur un hastiyon ka khayali naqsha apni khawahishat ke mutabiq aisa bana liya hai ke wo apne in khudayana ikhtiyarat ko theek is tarah istemal karti hain jis tarah ye chahte hain ke wo istemal karein. Ye gunah karte hain, wo bakhshwa leti hain. Ye faraiz se ghafil aur huqooq se be-parwa ho kar be-mahar jaanwar ki tarah haram-o-halal ki tameez ke bgher dunya ki kheti ko charte phirte hain aur wo kuch nazr-o-niyaz ke iwaz in ki najat ki zamant le leti hain. Ye chori bhi karne jate hain to un ki inayat se thane-dar sota reh jata hai. In ke aur un ke darmiyan ye sauda tay ho gaya hai ke ye in ki taraf se aqeeda achha rakhein aur nazr pesh karte rahein, aur is ke jawab mein wo in ke sab kaam, jo kuch bhi ye karna chahein, banati rahein gi aur marne ke baad jab khuda unhein pakadna chahe ga to wo beech mein hail ho kar keh dein gi ke ye hamare daman ke saye mein hain, in se kuch na kaha jaye. Balki baaz jagah to is pakad-dhakad ki naubat hi na aaye gi, kyun ke in ke gunahon ka kaffara pehle hi koi ada kar chuka hai. In mushrikana aqaid ne zindagi-ba'd-maut ke aqeede ko bhi be-maani kar diya hai, aur is ka natija ye hai ke wo saari akhlaqi bunyadein khokhli ho chuki hain jo mazhab ne tameer ki thein. Mazhabi akhlaqiyat kitabon mein likhe hue maujood hain, aur zabanon par in ka zikr bhi ihtiram ke sath

aata hai, magar amalan in ki pabandi se bachne ke liye shirk ne farar ki be-shumar rahein faraham kar di hain aur kuch is shaan se faraham ki hain ke jis raah se bhi ye chahein bhagein ye har haal unhein itminan hai ke aakhir-kar pahunchain ge najat hi ki manzil par.

Shirk se qata-nazar kar ke jahan khuda-parasti aur aqeeda-e-aakhirat kuch behtar soorat mein maujood hai, wahan bhi hum dekhte hain ke khuda ke mutalabey sikad kar insani zindagi ke ek bahut chhote se daire mein mahdood ho gaye hain. Chand aamal, chand rusoom, aur chand pabandiyan hain jin ka mahdood infaradi-o-maasharati zindagi mein khuda in se mutalaba karta hai aur unhi ke muawaze mein us ne ek bahut badi jannat in ke liye muhayya kar rakkhi hai. Agar ye un mutalabon ko poora kar dein to phir koi cheez khuda ki taraf se in ke karne ki nahi reh jati. Is ke baad ye aazad hain ke apni zindagi ke mamalat jis tarah chahein chalayein. Aur agar un khudai mutalabon mein bhi kotahi reh jaye to is ki rahmat aur nukta-nawazi par bharosa hai ke wo gunahon ke pushtare ko un se jannat ke darwaze par rakhwa le ga aur andar jane ke liye a'zazi ticket inayat farma de ga. Is tang mazhabi tasawwur ne awwal to zindagi ke mamalat par mazhabi akhlaqiyat ke intibaq ko bahut mahdood kar diya hai, jis ki wajah se zindagi ke tamam bade bade shobe har us akhlaqi rah-numai aur bandish se aazad ho gaye hain jo mazhab se hasil ho sakti thi, doosre is tang daire mein bhi akhlaq ki girافت se bach nikalne ke liye ek rasta yahan khula hua hai jis se faida uthane mein kam hi log susti dikhate hain.

In sab se behtar halat jin mazhabi tabqon ki hai, jo shirk se bhi paak hain, sachai ke sath khuda ko bhi mante hain, aur aakhirat ke mutaalik bhi kisi jhoote bharose par takiya nahi kar baithe hain, un ke andar akhlaq ki pakizegi to be-shak pai jati hai, aur behtareen seerat-o-kirdar ke log in mein mil jate hain lekin un ko bil-umoom mazhab-o-ruhaniyat ke mahdood tasawwur ne kharab kar rakkha hai. Wo dunya aur is ke masail-e-zindagi se badi had tak be-taalluq ho kar ya to chand khusoosi kamon ko jinhein mazhabi kaam samjha jata hai, le baithte hain, ya apne nafs ko maanjh maanjh kar saaf karte hain ta ke wo is dunya hi mein aalam-e-ghaib ki aawazein sunne aur

husn-e-mutlaq ki parchhaiyan dekhne ke qabil ho jayein. Un ke neezdik najat ka rasta dunyawī zindagi ke kinare kinare bach kar nikal jata hai aur khuda ke qurb se sarfraz hone ki sabeel bas ye hai ke ek taraf mazhab ke diye hue naqshe par apni zindagi ke zahiri pehluon ko dhaal liya jaye, doosri taraf nafs ki safai ke chand tariqon se kaam le kar use mujalla-o-musaffa kar liya jaye, aur phir ek mahdood daire ke andar kuch mazhabi-o-ruhani mashaghal mein masroof reh kar zindagi ke din poore kar diye jayein. Goya in ke khuda ko chand khush-waz' sheeshe ke bartan, chand muqatta loud speaker, chand umda gramophone, chand lateef radio set, chand khushnuma photo ke camera darkar the aur isi gharaz ke liye us ne zameen mein itna kuch saman de kar insanon ko bheja ta ke yahan se apne aap ko in cheezon mein tabdeel kar ke phir is ke paas wapas pahunch jayein. Mazhab-o-ruhaniyat ke is ghalat tasawwur ka sab se bade nuqsan ye hua hai ke jo nufoos buland-tar aur pakiza-tar akhlaqi salahiyaton ke hamil the unhein ye zindagi ke maidan se hata kar goshon mein le gaya aur ghatiya darja ke ausaf rakhne walon ke liye bgher muzahamat ke khud-ba-khud maidan khali ho gaya.

Dunya ki poori mazhabi soorat-e-haal ka ye lubb-e-lubab hai aur is se aap andaza kar sakte hain ke khuda-parasti se jo akhlaqi taqat insan ko milni mumkin thi, beshtar insan to is ko sire se hasil hi nahi kar rahe hain, aur ek bahut qaleel tahdad is ko hasil kar rahi hai lekin insaniyat ki rah-numai-o-sarbarah-e-kari se wo khud dast-bardar ho gayi hai. Is liye is ka haal is battery ka sa hai jis mein bijli bhari jaye aur wo yunhi rakkhe rakkhe apni umr poori kar de.

Insani tamaddun ki gadi bil-fe'l jo log is waqt chala rahe hain un ke akhlaqiyat khuda aur aakhirat ke asasi takhayyul se khali hain aur danista khali kiye gaye hain. Neez akhlaq mein khuda ki rah-numai qabool karne se unhon ne qatai inkar kar diya hai. Agarche un mein kaseer-ut-tahdad log kisi na kisi mazhab ke qail hain, magar un ke neezdik mazhab har insan ka mahz ek shakhsi-o-infaradi mamala hai jise apni zaat tak aadmi ko mahdood rakhna chahiye. Ijtamai zindagi aur is ke mamalat se mazhab ko koi sarokar hi nahi hai. Phir is ki kya zaroorat ke wo in mamalat ko chalane ke liye kisi fauq-al-fitri hidayat ki taraf rujoo karein. Guzashta sadi ke awakhir mein jis akhlaqi

tahreek ki ibtida America se hui thi aur jo badhte badhte England aur doosre mamalik mein phail gayi, us ka bunyadi maslak (American Ethical Union) ke maqasid ki fehrisht mein ba-een alfaz wazeh kiya gaya tha:

"Insani zindagi ke tamam taalluqat mein, khwah wo shakhsi hon, ijtemai hon, qaumi hon ya bain-al-aqwami, akhlaq ki intahai ahemmiyat par zor dena bgher is ke ke mazhabi ma'taqadat ya ma-ba'd-at-tabee'i takhayyulat ka is zor mein koi dakhil ho."

Is tahreek ke zeer-e-asar England mein Union of Ethical Societies qaim hui jo baad ko Ethical Union ke naam se munazzam ki gayi. Us ka asasi maqsad ye bayan kiya gaya tha:

"Insani rafaqat aur khidmat ke ek aise tariqe ki talqeen karna jo is usool par mabni ho ke mazhab ka sab se bada maqsad bhalai ki muhabbat hai aur ye ke akhlaqi tasawwurat aur akhlaqi zindagi ke liye dunya ki haqeeqat aur zindagi-ba'd-maut ke mutaalik kisi aqeede ki hajat nahi hai, aur ye ke khalis insani aur fitri zaraye se insanon ko apne tamam taalluqat-e-zindagi mein haq se muhabbat karne, haq janne aur haq par amal karne ke liye tayyar kiya jaye."

In alfaz mein dar-haqeeqat us poore tabqe ki numaindagi ki gayi hai jo is waqt dunya ke afkar, tehzeeb, tamaddun aur mamalat ki rah-numai kar raha hai. Aaj dunya ke karobar ko amalan jo log chala rahe hain un ke sab ke zehan par wohi takhayyul chhaya hua hai jo oopar ke chand fiqron mein bayan kiya gaya hai. Sab hi ne bil-fe'l apne akhlaqiyat ko khuda aur aakhirat ke aqeede aur mazhab ki akhlaqi rah-numai se aazad kar liya hai. Wo agar khuda ko mante bhi hain to sirf is ke hone ko mante hain. Apni zindagi ke usool aur zabte is se nahi lete.

Ab humein in ghair-mazhabi akhlaqi falsafon ka jaiza le kar dekhna chahiye ke in ki kya kaifiyat hai.

- (1) Falsafa-e-akhlaq ka pehla bunyadi sawal ye hai ke wo asli aur intahai bhalai kya hai jis ko pahunchna insani sa'ee-o-amal ka maqsood hona chahiye aur

jis ke miyar par insan ke tarz-e-amal ko parakh kar faisla kiya jaye ke wo achha hai ya bura, sahi hai ya ghalat?

Is sawal ka koi ek jawab insan nahi paa saka. Is ke bahut se jawab hain. Ek giroh ke neezdik wo bhalai khushi hai. Doosre ke neezdik kamal hai. Teesre ke neezdik farz baraye farz hai.

Phir khushi ke mutaalik mukhtalif sawalat paida hote hain ke kaisi khushi? Aaya wo jo jismani-o-nafsani khawahishat ke poora hone se hasil hoti hai? Ya wo jo zehni taraqqi ke madarij par chadhne se hasil hoti hai? Ya wo jo apni shakhsiyat ko art ya ruhaniyat ke nuqta-e-nazar se aarasta kar lene se hasil hoti hai? Neez ye ke kis ki khushi? Aaya har shakhs ki apni khushi? Ya us jama'at ki khushi jis se insan wabasta hai? Ya tamam insanon ki khushi? Ya fil-jumla doosron ki khushi?

Isi tarah kamal ko maqsood qarar dene walon ke liye bhi bahut se sawalat paida hote hain. Kamal ka tasawwur aur is ka miyar kya hai? Aur kamal kis ka maqsood hai? Fard ka? Jama'at ka? Ya insaniyat ka?

Isi tarah jo log farz baraye farz ke qail hain aur ek ghair-mashroot wajib-ul-ita'at qanoon-e-farz (Categorical Imperative) ki be-choon-o-chira ita'at hi ko aakhri aur intahai bhalai qarar dete hain un ke liye bhi ye sawal paida hota hai ke wo qanoon fil-waqe hai kya? Kis ne is ko banaya? Aur kis ka qanoon hone ki wajah se wo wajib-ul-ita'at hai?

In tamam sawalat ke jawab mukhtalif girohon ke neezdik mukhtalif hain. Mahz falsafe ki kitabon hi mein mukhtalif nahi hain balki amalan bhi mukhtalif hain. Ye saari insanon ki bheed jo aap ke samne tamaddun-e-insani ki gadi ko chala rahi hai, jis mein sultanaton ko chalne wale wazir, faujon ko ladane wale general, insanon ke darmiyan faisla karne wale judge, insani mamalat ke qanoon banane wale share'een (Legislators), insanon ko tayyar karne wale muallim, insan ke ma'ashi zaraye ko control karne wale karobari log aur tamaddun ke karkhane mein kaam karne wale mukhtalif madarij ke karkun, sab hi shamil hain, un ke paas bhalai ka koi ek miyar nahi

hai, balki har ek shakhs aur har ek giroh apna alg miyar rakhta hai aur ek tamadduni nizam mein kaam karte hue bhi har ek ka rukh ek alg maqsood ki taraf phira hua hai. Kisi ke neezdik apni khushi muntaha hai aur khushi se is ki murad nafsani-o-jismani khawahishat ki takmeel hai. Koi apni khushi ke peeche pada hua hai aur is ke zehan mein khushi se kuch aur murad hai. Is zaati khushi ke husool aur adam-e-husool hi ke lihaz se wo faisla kar raha hai ke ijtemai zindagi mein is ke liye kaun sa tarz-e-amal nek hai ya bad. Magar us ki zahiri sharifana soorat se hum is ghalat fehmi mein muftala ho jate hain ke insani society ke liye wo ek mauzoon wazir ya judge, ya mualleeem ya kisi doosri haisyat se tamaddun ki machine ka ek achha purza hai. Isi tarah koi khushi se murad insanon ke us makhsos majmua ki khushi-o-khush-hali samajhta hai jis ke sath is ki dilchaspian wabasta hain aur yehi us ke neezdik wo khair-e-bartar hai jis ke husool ki sa'ee karna us ke neezdik neki hai. Ye nuqta-e-nazar use apne tabqe ya biradri ya qaum ke siwa har ek ke liye saanp aur bichhoo bana deta hai lekin hum is ki zahiri muhazzab soorat ki wajah se is ko ek sharif insan farz kar lete hain. Aur wo amanatein is ke hawale kar dete hain jin mein is ke apne tabqe ya biradri ya qaum ke siwa doosron ka hissa bhi hota hai. Aisi hi mukhtalif aqsaam ki shakhsiyatein kamal ko khair-e-a'la manne walon aur farz baraye farz ke qaileen mein bhi pai jati hain jin mein se aksar ke nazrayat apne amli nataij ke aitarab se insani tehzeeb-o-tamaddun ke liye zehar ka kaam rakhte hain magar wo taryaaq ka label lagaye hue hamari ijtemai zindagi mein jazb hue chale ja rahe hain.

Ab aage chaliye. Falsafa-e-akhlaq ke bunyadi sawalat mein se doosra ahem sawal ye hai ke hamari paas khair-o-shar ke janne ka zariya kya hai? Kisi maakhaz ki taraf hum ye maloom karne ke liye rujoo karein ke achha kya hai aur bura kya, sach kya hai aur ghalat kya?

Is sawal ka bhi koi ek jawab insan ko nahi mila. Is ke bhi bahut se jawab hain. Kisi ke neezdik wo zariya aur maakhaz insaniyat ka tajriba hai, kisi ke neezdik qawaneen-e-hayat aur halat-e-wujood ka ilm hai, kisi ke neezdik wijdan hai, kisi ke neezdik aql hai. Yahan pahunch kar wo bad-nazmi apni intaha ko pahunch jati hai jis

ka aap ne pehle sawal ke mamale mein mushahida kiya. In cheezon ko maakhaz qarar dene ke baad akhlaq ke liye mustaqil usool hi ye qarar pa jata hai ke is ka koi mutayyan miyar na ho, balki wo ek sayyal madde ki tarah behta aur mukhtalif sooraton aur paimanon mein dhalta chala jaye.

Insaniyat ke tajribe se sahi ilm hasil karne ke liye na-guzeer hai ke is ke mutaalik mukammal aur mufassal maloomat yakja jama hon aur koi hama-been aur kamil mutawazin zehan in se nataij akhaz kare. Lekin ye dono cheezon hasil nahi hain. Awwal to insaniyat ka tajriba abhi khatm nahi hua hai balki jaari hai. Phir ab tak ka jo tajriba hai is ke bhi mukhtalif ajza mukhtalif logon ke samne hain aur wo mukhtalif taur par apni zehniyat ke mutabiq in se nataij nikal rahe hain. To kya in naqis maloomat se mukhtalif na-mukammal zehan apne rujhanat ke mutabiq jo nataij bhi akhaz kar lein wo sab sahi ho sakte hain? Agar nahi to kaise sakht bimar hain wo zehan jo apne khair-o-shar ko janne ke liye is zariya-e-ilm ko kafi samajhte hain.

Yehi mamala qawaneen-e-hayat aur halat-e-wujood ka hai. Ya to aap akhlaqi bhalai aur burai ko janne ke liye us waqt ka intizar karein jab in qawaneen aur halat ka ilm qabil-e-itminan had tak aap ki giraft mein aa jaye. Ya nahi to na-kafi maloomat ko na-kafi jante hue unhi ki bunyad par mukhtalif zehniyat aur mukhtalif maratib-e-ilmi ke log mukhtalif taur par faisle karte rahein ke un ke liye khair kya hai aur shar kya. Aur ilm ki har nayi qist hasil hone ke baad in faislon ko badalte bhi rahein. Hatta ke aaj ka khair kal shar ho jaye aur aaj ka shar kal khair qarar paye.

Aql aur wijdan ka mamala bhi is se kuch mukhtalif nahi hai. Bila-shubha khair-o-shar ko janne ki kuch istahdad aql ko bhi hasil hai aur is aql se har insan ne kuch na kuch hissa paya hai, aur khair-o-shar ka kuch ilm wijdani bhi hai jis ka ilham har insan ke zameer par fitraton hota hai. Lekin is ilm ke liye in mein se koi bhi kafi biz-zaat nahi ke isi ko aakhri aur wahid zariya-e-ilm ki haisiyat se le liya jaye. Aql ya wijdan, jis ko bhi aap kafi biz-zaat samjhein ge, bah-har-haal ek aise zariya-e-ilm par aap aitamad karein ge jo na sirf ye ke apni fitrat mein naqis-o-mahdood hai, balki wo mukhtalif

ashkhash, mukhtalif tabqon, mukhtalif halat aur mukhtalif zamanon mein pahunch kar bilkul mukhtalif cheezon par khair ya shar hone ka hukm lagata hai.

Ye saari bad-nazmi jis ka mein ne abhi aap se zikr kiya hai mahz ilmi maqalat aur falsafiyana behson tak hi mahdood nahi hai balki fil-waqe dunya ke tamaddun-o-tehzeeb mein amalan is ka aks poori tarah numayan ho raha hai. Aap ke tamaddun mein jo log kaam kar rahe hain, khwah wo kar-farmai ke maqam par hon, ya karkuni ke maqam par ya kar-farmaon aur karkunon ke banane mein lage hue hon, ye sab khair-o-shar aur sahi-o-ghalat janne ke liye apne apne taur par inhi mukhtalif maakhazon ki taraf rujoo kar rahe hain, aur har shakhs aur har giroh ka khair-o-shar doosre ke khair-o-shar se alg hai hatta ke ek ka khair doosre ka intahai shar hai aur ek ka shar doosre ka intahai khair. Is bad-nazmi ne akhlaq ke liye koi paidar bunyad baqi hi nahi rehne di hai. Jin cheezon ko dunya mein hamesha se jurm aur gunah samjha jata raha hai aaj kisi na kisi giroh ki nigah mein wo ayn khair hain ya mutlaqan khair nahi to izafi khair ban gayi hain. Isi tarah jin bhalaiyon ko hamesha se insani khoobi samajhta raha hai un mein se aksar aaj hamaqat aur mazhaka qarar paa chuki hain aur mukhtalif giroh un ko sharm ke sath nahi balki fakhr ke sath alaniya pamal kar rahe hain. Pehle jhoota jhoot bolta tha magar miyar-e-akhlaq sachai hi ko manta tha lekin aaj ke falsafon ne jhoot ko khair bana diya hai aur jhoot bolne ka ek mustaqil fan mudawwan kiya ja raha hai, aur bade paimane par qaumein aur sultanatein jhoot phaila rahi hain. Yehi haal har bad-akhlaqi ka hai ke pehle bad-akhlaqiyan, bad-akhlaqiyan hi thein magar aaj naye falsafon ke tufail wo sab mutlaq ya izafi khair mein tabdeel kar di gayi hain.

Falsafa-e-akhlaq ke bunyadi sawalat mein se teesra sawal ye hai ke qanoon-e-akhlaq ke peeche wo quwwat kaun si hai jag ke zor se ye qanoon nafiz ho? Is ke jawab mein masarrat aur kamal ke parastar kehte hain ke khushi ya kamal ki taraf le jane wali bhalaiyan apni pairwi karane ki taqat aap hi apne andar rakhti hain aur ranj ya pasti ki taraf le jane wali buraiyan aap apne hi zor par apne se ijtinab kara leti hain. Is ke siwa qanoon-e-akhlaq ke liye kisi khariji iqtadar ki zaroorat hi nahi. Doosra giroh kehta hai ke qanoon-e-farz insan ke irada-e-maqool ka apne oopar aap aaid kiya hua qanoon hai,

is ke liye kisi berooni zor ki hajat nahi. Teesra giroh siyasi iqtadar ko qanoon-e-akhlaq ki asl quwwat-e-nafiza samajhta hai aur is maslak ki roo se state ki taraf wo tamam ikhtiyarat muntaqil ho jate hain jo pehle khuda ke liye the, yani bashindon ke haq mein ye faisla karna ke unhein kya karna chahiye aur kya na karna chahiye. Chautha giroh ne ye martaba state ke bajaye society ko diya hai. Ye sab jawab fasad ki be-shumar sooratein dunya mein amalan paida kar chuke hain aur ab tak kar rahe hain. Pehle dono jawabon ne infaradi khud-sari-o-be-rah-rawi yahan tak badha di ke ijtemai zindagi ka sheeraza darham-barham hone ke qareeb pahunch gaya. Phir is ka radd-e-amal un falsafon ki soorat mein rounama hua unhon ne ya to state ko khuda bana kar afraad ko bilkul is ka banda bana dala ya phir afraad ki roti ke sath un ke khair-o-shar ki bagein bhi maashare ke hathon mein de dein, halan-ke subbooh-o-quddoos na state hai na maashara.

Yehi mamala is sawal ke jawab mein pesh aata hai ke wo kaun sa muharrik hai jo insan ko apne tabai rujhanat ke ali-raghm akhlaqi ahkam ki pabandi par aamada kare? Kisi ke neezdik bas khushi ki tama aur ranj-o-takleef ka khauf is ke liye kafi muharrik hai. Koi mahz kamal ki khawahish aur nuqs se bachne ki tamanna ko is ke liye kafi samajhta hai. Koi is ke liye mahz aadmi ke apne jazba-e-ihtiram-e-qanoon par aitamad karta hai. Koi state ke ajr ki umeed aur is ke ghazab ke khauf ko ahemmiyat deta hai. Aur koi maashare ke ajr aur is ke ghazab ko tama-o-khauf ke liye istemal karne par ziyada zor deta hai. In mein se har jawab ne amalan hamare akhlaqi nizamat mein se kisi na kisi ke andar taqaddum ka maqam hasil kiya hai, aur thoda sa tajassus karne par ye haqeeqat ba-asani khul sakti hai ke ye sab muharrikaat bad-akhlaqi ke liye bhi utne hi achhe muharrik ban sakte hain jitne khush-akhlaqi ke liye. Balki in mein bad-akhlaqi ke liye muharrik banne ki quwwat bahut ziyada hai, aur ye har haal kisi aala darja ki akhlaqiyat ke liye to ye tamam muharrikaat qata'an na-kafi hain.

Ye bahut mukhtasar jaiza jo mein ne dunya ki maujooda akhlaqi halat ka liya hai is se bayk-nazar ye mehsoos ho jata hai ke dunya mein is waqt ek hama-geer akhlaqi intishar paya jata hai. Khuda se be-niyaz ho kar insan koi aisi bunyad nahi paa saka jis

par wo qabil-e-itminan tariqe se apne akhlaq ki tameer karta. Akhlaq ke saari bunyadi sawalat is ke liye haqeeqatan la-jawab ho kar reh gaye. Na wo us khair-e-bartar ka kahin suragh laga saka jo is ki koshishon ka muntaha banne ke qabil hoti aur jis ke lihaz se aamal ke nek ya bad aur sahi ya ghalat hone ka faisla kiya ja sakta. Na use wo maakhaz kahin hath laga jis se wo sahi taur par maloom kar sakta ke khair kya hai aur shar kya. Na use wo iqtadar faraham karne mein kamiyabi hui jis ke hukm ki bina par akhlaq ke kisi buland, جامع (jaame) aur aalam-geer zabte ko quwwat-e-nafaz hasil hoti. Aur na use koi aisa muharrik mil saka jo insanon mein rasti par amal karne aur na-rasti se parhez karne ke liye haqeeqi aamadagi paida karne ke qabil hota. Khuda se baghawat kar ke insan ne khud-sari ke sath in sawalat ko hal karna chaha aur apne neezdik hal kiya bhi, magar ye usi hal ke paida karda nataij hain jo aaj hum ko akhlaqi tanazzul ke ek khaufnak toofan ki shakl mein uthte aur poori insani tehzeeb ko tabahi ki dhamkiyan dete nazar aa rahe hain.

Kya ab bhi wo waqt nahi aaya ke hum is bunyad ko talash karein jis par insani akhlaq ki sahi tameer ho sake? Fi-al-waqe ye talash-o-justaju mahz ek ilmi behs nahi hai balki hamari zindagi ki ek amli zaroorat hai aur waqt ki nazakat ne is ko ahem tareen zaroorat bana diya hai. Is liye lihaz se mein apni talash ke nataij pesh karta hoon aur chahta hoon ke jo log is zaroorat ko mehsoos kar rahe hain wo na sirf mere in nataij par thande dil se ghaur karein balki khud bhi sochein ke akhlaq-e-insani ke liye aakhir kaun si bunyad sahi ho sakte hai.

Mein apni talash-o-tahqeeq se jis natija par pahuncha hoon wo ye hai ke akhlaq ke liye sirf ek hi bunyad sahi hai aur wo Islam faraham karta hai. Yahan falsafa-e-akhlaq ke tamam bunyadi sawalat ka jawab hum ko milta hai aur aisa jawab milta hai jis ke andar wo kamzoriyan maujood nahi hain jo falsafiyana jawabat mein pai jati hain. Yahan mazhabi akhlaqiyat ki in kamoriyon mein se bhi koi kamzori maujood nahi hai jin ki wajah se wo na kisi mustahkam seerat ki tameer kar sakte hain aur na insan ko tamaddun ki wasee zimmedariyan sambhalne ke qabil banate hain. Yahan ek aisi hama-geer akhlaqi rah-numai milti hai jo zindagi ke tamam shobon mein taraqqi ke

intahai mumkin darajat tak humein le ja sakti hai. Yahan wo akhlaqi usool hum ko milte hain jin par ek saleh tareen nizam-e-tamaddun qaim ho sakta hai aur agar in usoolon par infaradi-o-ijtemai kirdar ki bina rakhi jaye to insani zindagi us fasad se mehfooz reh sakti hai jis se wo is waqt do-char hai.

Is natija par mein kin dalail se pahuncha hoon? Is ki mukhtasar tashreeh mein aap ke samne bayan karoon ga.

Falsafa jis maqam se apni akhlaqi behs shuru karta hai dar-haqeeqat wo akhlaq ke masale ka sira nahi hai balki beech ke chand nuqte hain, jinhein sire ko chhod kar us ne nuqta-e-aghaz bana liya hai aur yehi is ki pehli ghalati hai. Ye sawal ke insan ke liye kirdar ki sehat-o-ghalati ka miyar kya hai aur wo kaun si bhalai hai jis ko pahunchne ki sa'ee insan ke liye maqsood biz-zaat honi chahiye dar-asl ye baad ka sawal hai. Is se pehle jo sawal hal hona chahiye wo ye hai ke is dunya mein insan ki haisyat kya hai. Ye sawal is liye tamam sawalat par muqaddam hai ke haisyat ke tayyun ke bgher akhlaq ka sawal mahz be-maani hi nahi ho jata balki is mein beshtar imkan isi amr ka hota hai ke is tarah jo akhlaqiyat mutayyan kiye jayein ge wo bunyadi taur par ghalat hon ge. Maslan kisi jaidad ke mutaalik aap ko ye tay karna hai ke is mein kis tarah mujhe kaam karna chahiye aur kis qism ke tasarrufat mere liye haq hain aur kis qism ke tasarrufat baatil. Kya aap is sawal ko sahi taur par hal kar sakte hain ta-waqtike pehle is baat ka tayyun na kar lein ke is jaidad mein aap ki haisyat kya hai aur is se aap ke taalluq ki nauiyat kya hai? Agar ye jaidad kisi doosre ki milkiyat hai aur aap is mein ameen ki haisyat rakhte hain to aap ke liye is mein akhlaqi tarz-e-amal ki nauiyat kuch aur ho gi aur agar aap khud is ke malik hain aur is par aap ke malikana ikhtiyarat ghair-mahdood hain to aap ke liye is mein akhlaqi tarz-e-amal ki nauiyat bilkul doosri ho jaye ga. Aur baat sirf itni hi nahi hai ke haisyat ka sawal akhlaqi tarz-e-amal ki nauiyat ke mamale mein faisla-kun hai balki dar-haqeeqat is par is amr ke faisle ka bhi inhasar hai ke is jaidad mein aap ke liye sahi tarz-e-amal mutayyan karne ka haq-dar kaun hai? Aap khud ya wo jis ke aap ameen hain?

Islam sab se pehle isi sawal ki taraf tawajjo karta hai aur humein bilkul wazeh taur par har shaiba-e-ishtibah ke bgher ye batata hai ke is dunya mein insan ki haisyat khuda ke bande aur naib ki hai. Yahan insan ko jitni cheezon se sabqa pesh aata hai wo sab khuda ki milk hain. Hatta ke insan ka apna jism aur wo tamam quwwatein bhi jo is jism mein bhari hui hain, insan ki apni milk nahi hain balki khuda ki milk hain. Khuda ne is ko in tamam cheezon par tasarruf karne ke ikhtiyarat de kar yahan apne naib ki haisyat se mamoor kiya hai, aur is mamooriyat mein us ka imtihaan hai. Imtihaan ka aakhri natija is dunya mein nahi nikle ga balki jab afrad ka qaumon ka aur poori nau-e-insani ka kaam khatm ho chuke ga aur insanon ki masai ke asarat-o-nataij paye-e-takmeel ko pahunch jayein ge. Tab khuda bayk-waqt in sab ka hisab le ga aur is amr ka faisla kare ga ke kis ne is ki bandagi aur niyabat ka haq theek theek ada kiya hai aur kis ne nahi kiya. Ye imtihaan kisi ek amr mein nahi balki tamam umoor mein hai. Kisi ek shoba-e-zindagi mein nahi balki bah-haisyat-e-majmooi poori zindagi mein hai. Nafs-o-jism ki jitni quwwatein insan ko di gayi hain sab ka imtihaan hai aur kharij mein jin jin cheezon par jis jis tarah ke ikhtiyarat ise ata kiye gaye hain, in sab mein bhi imtihaan hai ke wo kisi tarah in par apna ikhtiyar istemal karta hai.

Haisyat ke is tayyun ka mantiqi natija ye hai ke dunya mein apne liye akhlaqi tarz-e-amal ke tayyun ka haq hi sire se insan ko hasil nahi rehta, balki is ka faisla karna khuda ka haq ho jata hai. Is ke baad falsafa-e-akhlaq ke wo tamam sawalat jin ko falsafiyon ne chheda hai, na sirf ye ke hal ho jate hain balki is amr ki bhi gunjaish baqi nahi rehti ke ek ek sawal ke chhattis chhattis jawab hon aur ek ek jawab par insanon ka ek ek giroh akhlaq ke ek juda-gana rukh par chal pade aur ek hi tamadduni-o-ijtemai zindagi mein rehte hue ye mukhtalif simton par chalne wale log apni be-rah-rawiyon se bad-nazmi, intishar aur fasad barpa karein. Agar insan ki is haisyat ko tasleem kar liya jaye jo Islam ne qarrar di hai to ye baat khud mutayyan ho jati hai ke khuda ke imtihaan mein kamiyaab hona aur is ki raza ko pahunchna hi wo buland tareen bhalai hai jo maqsood biz-zaat honi chahiye, aur kisi tarz-e-amal ke sahi ya ghalat hone ka madar isi amr par hai ke wo is bhalai ke husool mein kahan tak madad-gar ya maane hota hai. Isi tarah ye baat bhi yehi se mutayyan ho jati hai ke insan ke liye nek aur bad, sahi aur

ghalat ke ilm ka asl maakhaz khuda ki hidayat hai aur is ke siwa doosre zaraye-e-ilm is asl maakhaz ke madad-gar to ban sakte hain mager khud asl maakhaz nahi ban sakte. Neez ye amr bhi tay ho jata hai ke qanoon-e-akhlaq ke wajib-ul-ita'at hone ki asl bunyad sirf ye hai ke wo khuda ka thehraya hua qanoon hai. Aur ye baat bhi saaf ho jati hai ke achhe akhlaq ki pabandi aur bure akhlaq se ijtinaab ke liye asl muharrik khuda ki muhabbat, is ki raza ki talab aur is ki narazi ka khauf hona chahiye.

Phir na sirf ye ke is se falsafa-e-akhlaq ke saari usooli sawalat hal ho jate hain balki dar-haqeeqat is bunyad par jo akhlaqi system banta hai is ke andar nihayat mutawazin aur mutanasib tariqe se wo tamam akhlaqi system apni apni mauzoon jagah paa lete hain jo falsafa-e-akhlaq ke mufakkireen ne tajweez kiye hain. Falsafiyana akhlaqi nizamon ki asl qabahat ye nahi hai ke un mein haqeeqat-o-sadaqat ka koi juz bhi nahi hai. Balki in ki asl qabahat ye hai ke unhon ne sadaqat ke ek juz ko le kar poori sadaqat bana liya hai is liye juz ke kul banne mein jis qadar zaid ki zaroorat padti hai is ki takmeel ke liye la-mahala unhein baatil ke bahut se ajza lene padte hain. Islam is ke bar-aks poori sadaqat pesh karta hai aur is kul sadaqat mein wo tamam juzwi sadaqatein jazb ho jati hain jo logon ke paas alg alg thein aur naqis thein.

Yahan khushi ka bhi ek maqam hai, mager is se murad wo khushi-o-khush-hali hai jo khuda ke qanoon ki pairwi se aur is ke natija mein hasil ho. Aur ye khushi-o-khush-hali jismani-o-maddi bhi hai, zehni nafsi bhi, artistic aur ruhani bhi. Neez ye khushi-o-khush-hali fard ki bhi hai, jama'at ki bhi aur tamam insaniyat ki bhi. Aur ye in mukhtalif khushiyon mein tasadum nahi balki tawafuq hai.

Yahan kamal ka bhi ek maqam hai, mager wo kamal jo khuda ke imtihan mein sau-feesad number pane ka mustahiq ho. Aur ye fard ka, jama'at ka, qaum ka, poori insaniyat ka, gharz sab hi ka kamal hai. Sahi akhlaqi tarz-e-amal wo hai jis se har fard na sirf khud kamal ki taraf taraqqi kare balki doosron ki takmeel mein bhi madad-gar ho aur koi kisi ki takmeel mein muzahim na ho.

Yahan Kant ke qatai wajib-ul-ita'at (Categorical Imperative) ko bhi poori izzat ki jagah mil jati hai, aur is jahaz ko wo langar bhi mil jata hai jis ke bgher ye falsafa ke darya mein dagmagah raha tha. Jis qatai wajib-ul-ita'at qanoon ka zikr Kant ne kiya hai aur jis ki wo khud koi tozih na kar saka, dar-asl wo khuda ka qanoon hai. Khuda hi ki taraf se is ki soorat muayyan kiye gayi hai, khuda hi ka qanoon hone ki wajah se wo wajib-ul-ita'at hai aur is ki be-choon-o-chira ita'at ka naam neki hai.

Isi tarah yahan akhlaqi khair-o-shar ke ilm ka jo maakhaz humein bataya gaya hai wo un doosre zaraye-e-ilm ki nafi nahi karta jin ki taraf falasifa rujoo karte hain balki in sab ko ek system ka juz bana leta hai. Albatta wo nafi jis cheez ki karta hai wo sirf ye baat hai ke unhein, ya un mein se kisi ek ko asli aur aakhri zariya-e-ilm ki haisyat se le liya jaye. Khuda ki hidayat ke zariye se khair-o-shar ka jo ilm humein bakhsha gaya hai wo asl ilm hai. Raha tajrebi ilm, qawaneen-e-hayat aur halat-e-wujood se istinbat kiya hua ilm, aqli ilm, aur wijdani ilm, to ye sab us asli ilm ke shawahid hain. Jin cheezon ko khuda ki hidayat khair kehti hai, insaniyat ka tajriba in ke khair hone par shahadat deta hai, qawaneen-e-hayat is ki tasdeeq karte hain, aql aur wijdan dono is par gawah hain. Lekin miyar-e-sadaqat khudai hidayat hi hai na ke ye zaraye-e-ilm. Insaniyat ke tareekhi tajribat se, ya qawaneen-e-hayat se agar koi aisa istinbat kiya jaye ya aql aur wijdan se koi aisi rai qaim ki jaye jo khuda ki hidayat ke khilaf ho to asl aitaabar khuda ki hidayat ka kiya jaye ga na ke us istinbat ya us rai ka. Hamari paas ilm ka ek mustanad miyar hone ka faida hi ye hai ke hamare uloom mein discipline paida ho aur hum us anarchy aur bad-nazmi se bach jayein jo kisi miyar ke na hone aur i'jab-u-kulli-zi-ra'yin-bi-ra'yihi se paida hoti hai.

Isi tarah yahan qanoon-e-akhlaq ki pushtiban quwwat (Sanction) aur muharrikaat ka masala bhi is taur par hal hota hai ke is se un doosre cheezon ki nafi nahi hoti jo falsafiyon ne tajweez ki hain, balki sirf un ki tasheeh ho, un ki tasheeh ho jati hai, aur jin ghalat hudood par wo phaila di gayi hain ya khud phail jati hain wahan se in ko hata kar ek jaame system mein theek maqam par rakh diya jata hai. Khuda ka qanoon, is liye ke wo khuda ka qanoon hai, apne qiyam ki taqat aap apne andar rakhta

hai. Aur ye taqat us momin ke nafs mein bhi maujood hai jo khuda ki raza chahne mein khushi mehsoos karta hai aur khud is kamal ka talib hai jo khuda ki taraf badhne se hasil ho, neez ye taqat momineen ki society aur us saleh riyasat mein bhi maujood hai jo khuda ke qanoon par mabni ho. Qanoon ki pabandi par momin ko aamada karne wali cheez is ki khalis farz-shinasi bhi hai, us ka haq ko haq jante hue ise pasand karna aur baatil ko baatil samajhte hue is se nafrat karna bhi hai, aur wo tama aur khauf bhi hai jo wo apne khuda se rakhta hai.

Dekhiye, is tarah Islam us poori fikri aur amli anarchy ko khatm kar deta hai jo insan ko be-khuda farz kar ke is ke liye ek nizam-e-akhlaq tajweez karne ki koshishon se paida hoti hai. Is ke baad aage chaliye. Islam khuda ka jo tasawwur pesh karta hai wo ye hai ke khuda hi insan ka aur saari kainat ka wahid malik, khaliq, mabood aur hakim hai. Is khudai mein koi is ka shareek nahi hai. Is ke haan bajuz dua-e-khair ke kisi aisi sifarish ki gunjaish bhi nahi jo zor se manwai jati ho aur radd na ki ja sakti ho. Is ke haan har shakhs ki kamiyabi-o-nakami ka madar is ke apne tarz-e-amal par hai. Na koi kisi ka kaffara ban sakta hai, na kisi ke amal ki zimmedari doosre par dali jati hai, aur na kisi ke amal ka sila doosre ko milta hai. Is ke haan jaanib-dari nahi ke ek shakhs ya khandan ya qaum ya nasl se is ko doosre ki bah-nisbat ziyada dilchashi ho. Sab insan is ki nigah mein yeksaan hain, sab ke liye ek hi qanoon-e-akhlaq hai, aur fazeelat jo kuch bhi hai akhlaqi fazeelat ke aitabar se hai. Wo khud raheem hai aur rahm ko pasand karta hai. Wo khud fayyaz hai aur fayyazi ko pasand karta hai. Wo khud ghafoor hai aur darguzar ko pasand karta hai. Wo khud aadil hai aur adl ko pasand karta hai. Wo khud zulm se tang-nazri-o-tang-dili se, be-rahmi-o-sang-dili se, taasub aur nafsani jaanib-dari se paak hai, is liye inhi ko pasand karta hai jo in sifat se paak hon. Phir kibriyai tanha is ka haq hai is liye takabbur ise na-pasand hai. Khudai sirf usi ke liye hai aur doosre sab is ke bande hain, is liye ek bande par doosre ki khudawandi is ko pasand nahi. Malik wo akela hai aur doosron ke paas jo kuch hai amanat ki haisyat se hai, is liye kisi bande ki khud-mukhtari aur kisi ka kisi ke liye qanoon banana aur kisi ka kisi ke liye bah-zaat-e-khud wajib-ul-ita'at hona ye sab fil-haqeeqat ghalat hai. Sab ka muta'a wohi ek hai aur sab ke liye khair isi mein hai ke is ki be-choon-o-chira

ita'at karein. Phir wo muhsin hai aur shukr, ihsan-mandi aur muhabbat ka mustahiq hai. Wo mun'im hai aur is ka haq-dar hai ke is ki ne'maton mein isi ke mansha ke mutabiq tasarruf kiya jaye. Wo munsif hai aur lazim hai ke insan is ke insaf mein saza pane ka khauf aur jaza pane ki tama rakhe. Wo aleem-o-khabeer hai aur dilon ki chhupi hui niyaton se bhi waqif hai, is liye zahiri husn-e-akhlaq se is ko dhoka nahi diya ja sakta. Wo muheet hai is liye koi ye umeed bhi nahi kar sakta ke jurm kar ke is ki pakad se bach nikle ga.

Khuda ke is tasawwur par ghaur kijiye. Is se bilkul ek fitri natija ke taur par insan ke liye ek mukammal akhlaqi zindagi ka naqsha wujood mein aata hai aur wo naqsha in tamam kamzoriyon se khali hai jo mushrikana mazahib ke akhlaqiyat aur dahriyana maslakon ke akhlaqiyat mein paye jate hain. Yahan na to akhlaqi zimmedariyon se bach nikalne ke chor darwaze kahin maujood hain, na in zalimana falsafon ke liye koi jagah hai jin ki bina par insan apni dilchaspion ke lihaz se aalam-e-insaniyat ko taqseem kar ke ek hissa ke liye mujassam farishta aur doosre hissa ke liye mujassam shaitan ban jata hai. Na dahriyana akhlaqiyat ki wo bunyadi kamoriyan is mein pai jati hain jin ki wajah se akhlaq mein koi istahkam paida nahi ho sakta. In salbi khoobiyon ke sath is naqshe mein ye eijabi khoobi maujood hai ke ye akhlaqi fazeelat ka ek buland tareen aur wasee tareen muntaha pesh karta hai jis ki wus'at aur bulandi ki koi had nahi, aur us muntaha ki taraf badhne ke liye aise muharrikaat faraham karta hai jo pakiza tareen hain.

Phir ye tasawwur ke imtihan kisi ek cheez mein nahi balki in tamam cheezon mein hai jo khuda ne insan ko di hain, kisi ek haisyat mein nahi balki in tamam haisyatyon mein hai jo insanon ko yahan hasil hain, aur kisi ek shoba-e-hayat mein nahi balki poori zindagi mein hai, ye akhlaq ke daire ko itna hi phaila deta hai jitna imtihan ka daira phaila hua hai. Insan ki aql, is ke zaraye-e-ilm, is ki deeni-o-fikri quwwatein, is ke hawaas, is ke jazbaat, is ki khawahishat, is ki jismani taqatyein, sab ki sab imtihan mein shareek hain, yani imtihan aadmi ki poori shakhsiyat ka hai. Phir kharij ki dunya mein jin jin ashya se aadmi ko sabqa pesh aata hai, jin ashya par wo

tasarruf karta hai, jin insanon se mukhtalif taur par is ko wasta padta hai, in sab ke sath is ke bartao mein imtihaan hai. Aur sab se badh kar is amr mein imtihaan hai ke insan ye sab kuch khuda ki khudawandi aur apni abdiyato-o-niyabat ke ehsas ke sath kar raha hai ya aazadi-o-khud-mukhtari ki hawa mein mubtala ho kar? Ya khuda ke siwa doosron ka banda ban kar? Is wasee tareen tasawwur-e-akhlaq mein wo tangi nahi hai jo mazhab ke mahdood tasawwur se paida hoti hai. Ye aadmi ko zindagi ke har maidan mein aage badhata hai, har maidan ki akhlaqi zimmedariyan ise batata hai, aur wo akhlaqi usool ise deta hai jin ki pairwi karne se wo khuda ke us imtihaan mein kamiyaab ho sake jo ek ek maidan-e-zindagi se mutaalik hai.

Phir ye tasawwur ke imtihaan ka asli aur aakhri faisla is zindagi mein nahi balki doosri zindagi mein hoga aur haqeeqi kamiyabi-o-nakami wo hai jo wahan ho na ke yahan, ye dunya ki zindagi aur is ke mamalat par insan ki nazar (Outlook) ko bunyadi taur par badal deta hai. Is tasawwur ki wajah se wo nataij jo is dunya mein nikalte hain hamare liye husn-o-qubh, sehat aur ghalati, haq aur baatil, aur kamiyabi-o-nakami ke qatai, asli aur aakhri miyar nahi rehte. Is liye qanoon-e-akhlaq ki pairwi karne ya na karne ka inhasar bhi in nataij par nahi ho sakta. Jo shakhs is tasawwur ko qabool kar le ga wo qanoon-e-akhlaq ki pairwi par bah-har-haal sabit-qadam rahe ga khwah is dunya mein is ka natija bah-zahir achha ho ya bura, kamiyabi ki soorat mein nikalta nazar aaye ya nakami ki soorat mein. Is ke ye maani nahi hain ke is ki nigah mein dunyawii nataij bilkul hi na-qabil-e-lihaz hon ge. Balki is ke maani sirf ye hain ke wo asli aur aakhri lihaz in ka nahi balki aakhirat ke paidar nataij ka kare ga aur apne liye sahi sirf us tarz-e-amal ko samjhe ga jo in nataij par nigah rakhte hue ikhtiyar kiya jaye. Wo kisi cheez ko chhodne aur kisi ko ikhtiyar karne ka faisla is bunyad par nahi kare ga ke zindagi ke is ibtidai marhala mein wo lazzat aur khushi aur nafa ki moojib hai ya nahi balki is bunyad par kare ga ke zindagi ke aakhri marhala mein apne qatai-o-hatmi nataij ke aitabar se wo kaisi hai. Is tarah us ka nizam-e-akhlaq taraqqi-pazeer to zaroor rahe ga mager is ke usool-e-akhlaq taghayyur-pazeer na hon ge, aur na is ki seerat hi talawwun-pazeer hogi. Yani tamaddun-o-tehzeeb ke nashw-o-numa ke sath sath us ke akhlaqi tasawwurat mein wus'at to yaqeenan hogi, mager ye mumkin na hoga ke waqiat

ki har karwat aur halat ki har gardish ke sath akhlaq ke usool bhi badalte chale jayein aur aadmi ek akhlaqi girgit ban kar reh jaye ke is ke akhlaqi rawayye mein sire se koi paidari hi na ho.

Pas akhlaq ke nuqta-e-nazar se aakhirat ka ye Islami tasawwur do ahem faide ata karta hai, jo kisi doosre zariye se hasil nahi ho sakte. Ek ye ke is se usool-e-akhlaq ko ghayat darja ka istahkam naseeb hota hai, jis mein tazalzul ka koi khatra nahi. Doosre ye ke is se insan ki akhlaqi seerat ko wo istiqamat maysar aati hai, jis mein (ba-shart-e-iman) inharaf ka koi andesha nahi. Dunya mein sachai ke das mukhtalif natije nikal sakte hain aur in nataij par nigah rakhne wala ek ibn-ul-waqt insan mawaqe aur imkanat ke lihaz se das mukhtalif tarz-e-amal ikhtiyar kar sakta hai. Lekin aakhirat mein sachai ka natija lazman ek hi hai aur is par nazar rakhne wala ek momin insan dunyawī faide aur nuqsan ka lihaz kiye bgher lazman ek hi tarz-e-amal ikhtiyar kare ga. Dunyawī nataij ka aitabar kijiye to khair-o-shar kisi mutayyan cheez ka naam nahi rehta balki ek hi cheez apne mukhtalif nateefon ke lihaz se kabhi khair aur kabhi shar banti rehti hai aur is ke itteba mein dunya-parast aadmi ka kirdar bhi apni position tabdeel karta rehta hai. Lekin aakhirat ke nataij par nazar rakhiye to khair aur shar dono qata'an taur par mutayyan ho jate hain aur momin-bil-aakhirah aadmi ke liye ye namumkin ho jata hai ke kabhi khair ko bad-anjam ya shar ko nek-anjam samajh kar apne kirdar ko badal de.

Phir ye tasawwur ke insan is dunya mein khuda ka khaleefa hai aur tasarrufi ke jo ikhtiyarat yahan ise hasil hain wo sab dar-asl naib-e-khuda hone ki haisyat se hain, insani zindagi ke liye raste aur maqsad dono ka tayyun kar deta hai. Is tasawwur se lazim aata hai ke insan ke liye khud-mukhtari aur bandagi-e-ghair aur khudawandana badaai ke tamam rawayye ghalat hon aur sirf yehi ek rawayya sahi ho ke apne tamam tasarrufat mein wo khuda ki marzi ka tabe aur is ke nazil karda akhlaqi qanoon ka paband ban kar rahe. Neez is se ye bhi lazim aata hai ke insan ek taraf to apne akhlaqi rawayye mein har aise tarz-e-amal se bah-shiddat ijtinaab kare, jis mein khud-mukhtari-o-baghavat ka, ya khuda ke siwa kisi aur ki bandagi ka, ya khudawandana kibriyai ka

zarra barabar shaiba paya jata ho, kyun ke ye teeno cheezon is ki naibana haisyat ke manafi hain, mager doosri taraf khuda ki amlak mein us ka tasarruf aur khuda ki paida karda quwwaton mein us ka bartao, aur khuda ki ra'iyat mein is ki farman-rawai us akhlaq aur us bartao ke ayn mutabiq ho jo is sultanat ke asl malik apne mulk aur apni ra'iyat mein ikhtiyar kar raha hai, kyun ke naibana haisyat ka fitri iqtaza yehi hai ke naib-e-sultan ki policy khud sultan ki policy se aur naib-e-sultan ke akhlaq khud sultan ke akhlaq se manafi na hon. Neez is tasawwur se ye bhi lazim aata hai ke jo quwwatein allah ne insan ko ata ki hain aur jo zaraye aur wasail ise dunya mein bakhshae hain in sab ko istemal karne aur mansha-e-ilahi ke mutabiq istemal karne par insan mamoor ho. Yani doosre alfaz mein wo naib-e-sultan bhi sakht mujrim ho jis ne sultan ke mansha ke khilaf is ki milk aur is ki ra'iyat mein tasarruf kiya, aur wo naib bhi bada mujrim qarar paye, jis ne sultan ke diye hue ikhtiyarat mein se kisi ikhtiyar ko sire se istemal hi na kiya balki is ki bakhshi hui quwwaton mein se kisi quwwat ko bila-wajah zaya kar diya, is ke banaye hue zaraye-o-wasail se kaam lene mein jaan-boojh kar kotahi ki aur us duty se munh mod kar khada ho gaya jis par sultan ne ise mamoor kiya tha. Neez is tasawwur se ye bhi lazim aata hai ke poori nau-e-insani ki ijtamai zindagi aise dhang par qaim ho ke saari insan, yani khuda ke sab khaleefa, in zimmedarion ke ada karne mein jo khuda ne un par aaid ki hain, ek doosre ke muawin-o-madadgar hon, aur nizam-e-tamaddun-o-imran mein aisi koi cheez kar-farma na rahe, jis ki wajah se ek insan doosre insan ki ya insanon ka ek giroh doosre giroh ki khilafat ko amalan salb kar le ya is ke ijra mein maane-o-muzahim ho, bajuz us soorat ke jab ke koi insan ya giroh-e-insani khilafat se mehroom ho kar apne haqeeqi sultan se baghavat ka murtakib ho raha ho.

Ye to hai wo akhlaqi minhaj jo tasawwur-e-khilafat se ek lazmi natija ke taur par insan ke liye banti hai. Raha insan ki akhlaqi zindagi ka maqsad aur is ki tamam sa'ee-o-amal ka nasb-ul-ain to wo bhi isi tasawwur se bilkul ek mantiqi luzoom ke sath mutayyan hota hai. Naib-e-sultan ki haisyat se insan ka zameen par mamoor hona khud-ba-khud is baat ka muqtazi hai ke insan ki zindagi ka maqsad zameen par khuda ki marzi poori karne ke siwa aur kuch na ho. Khuda ne zameen ke intizam ka jitna hissa

insan se mutaalik kiya hai us hissa mein khuda ke qanoon ko jaari karna, khuda ke mansha ke mutabiq amn aur adl aur salah ka nizam qaim karna aur qaim rakhna, is nizam mein shar-o-fasad ki jo jo sooratein shayateen-e-jinn-o-ins paida karein un ko dabana aur mitana, aur un bhalaiyon ko ziyada se ziyada nashw-o-numa dena jo khuda ko mehboob hain aur jin se khuda-wand-e-aalam apni zameen aur apni ra'iyat ko aarasta dekhna chahta hai, ye hai wo maqsad jis par har wo insan apni tamam masai ko markoor kar de ga, jis ke andar khaleefa-e-ilahi hone ka shaoor paida ho chuka ho. Ye maqsad sirf yehi nahi ke un tamam maqasid ki nafi kar deta hai jo lazzat-paraston aur mada-paraston aur qaum-paraston aur doosre muhmelaat ke parastaron ne apni zindagi ke liye muqarrar kiye hain. Balki ye in la-ya'ni maqasid ki bhi itni hi shiddat ke sath nafi karta hai jo ruhaniyat ke ek ghalat tasawwur ke tehat ahl-e-mazahib ne mutayyan kiye hain. In dono ghalat intahaon ke darmiyan khilafat-e-ilahiya ka tasawwur insan ke samne ek aisa buland tareen aur pakiza tareen maqsad-e-hayat rakh deta hai jo is ki saari quwwaton aur qabiliyat ko zindagi ke har maidan mein bar-sar-e-kar lata hai aur unhein ek saleh tareen nizam-e-tehzeeb-o-tamaddun ke qiyam aur irteqa ki khidmat mein istemal karta hai.

Ye hain wo bunyadein jo akhlaq-e-insani ki tameer ke liye Islam ne hum ko di hain. Islam kisi ek qaum ki jaidad nahi balki tamam insaniyat ki mushtarak meeras hai aur saari insanon ki falah is ke pesh-e-nazar hai. Is liye har us shakhs ko jo apni aur insaniyat ki falah ka khawahish-mand ho, ye sochna chahiye ke aaya insani akhlaq ki tameer ke liye ye bunyadein behtar hain jo Islam humein de raha hai ya wo jo ruhani mazahib ya falsafiyana masalik hum ko dete hain? Agar kisi ka dil gawahi de ke akhlaq ke liye yehi bunyadein sahi hain to phir koi jahilana taasub use in bunyadon ke qabool kar lene mein maane na hona chahiye.



Action Plan for the month of August 2026

This month in *Seerat an-Nabi* ﷺ, we learned that the Prophet ﷺ went through the Night Journey to Masjid Al-Aqsa and Ascension to the skies.

Isra & Meraj: Salaah becomes fard.

Task: **Let's Improve our salaah**

- All 5 salaahs per day, with **Jamaah**
- Try being in the **first row**.
- Try reaching before **Iqamah**.
- Sit after salah for **Zikr**.

أَتْلُ مَا أُوحِيَ إِلَيْكَ مِنَ الْكِتَابِ وَأَقِمِ الصَّلَاةَ إِنَّ
الصَّلَاةَ تَنْهَى عَنِ الْفَحْشَاءِ وَالْمُنْكَرِ وَلَذِكْرُ اللَّهِ
أَكْبَرُ وَاللَّهُ يَعْلَمُ مَا تَصْنَعُونَ

(O Prophet), recite the Book that has been revealed to you and establish Prayer. ¹ Surely Prayer forbids indecency and evil. ² And Allah's remembrance is of even greater merit. ³ Allah knows all that you do.

— A. Maududi (Tafhim commentary)

(اے نبی) تلاوت کرو اس کتاب کی جو تمہاری طرف وحی کی ذریعے سے بھیجی گئی ہے۔ اور نماز قائم کرو، ¹ یقیناً نماز فحش اور برے کاموں سے روکتی ہے ² اور اللہ کا ذکر اس سے بھی زیادہ بڑی چیز ہے۔ ³ اللہ جانتا ہے جو کچھ تم لوگ کرتے ہو

Tafheem e Qur'an - Syed Abu Ali Maududi —

MONTH: SEPT 2026

QURAN

SURAH AL WAQIA

(Ayaat 75 to 96)

Towards Understanding the Quran

With kind permission: Islamic Foundation UK

Introduction to Tafheem | Glossary | Verbs

Tafsirs: Maarif | Dawat | Ishraq | Clear

Recent Verses:

56:75-96, 56:39-74,

56:1-38, 56:1-96, 57:26-29,

57:20-25

Surah Al-Waqi'ah 56:75-96 [3/3]  | Intro ↑ Display ↑ Recite |

فَلَا أَقْسَمُ بِمَوَاقِعِ النُّجُومِ ۝

(56:75) No!³⁶ I swear by the positions of the stars –

36. That is, the truth is not what you seem to think it is. Here, the use of the word la (nay) before swearing an oath by the Quran's being Allah's revelation by itself shows that the oath has been sworn to refute certain objections that the disbelievers were raising with regard to the Quran.

وَأِنَّهُ لَقَسَمٌ لَّوْ تَعْلَمُونَ عَظِيمٌ ۝

(56:76) and this is indeed a mighty oath, if only you knew –

إِنَّهُ لَقُرْآنٌ كَرِيمٌ ۝

(56:77) that this indeed is a noble Qur'an,³⁷

37. The places of the stars: the positions and phases and orbits of the stars and planets. The oath implies that just as the system of the celestial bodies is firm and stable, so also is this divine Word firm and stable. The same God Who has created that system has also sent down this Word. Just as there exists perfect consistency and harmony among the countless stars and planets found in the countless galaxies of the universe, whereas apparently they seem to be scattered, so also this Book presents a perfectly consistent, and systematic code of life in which detailed guidance has been given, on the basis of belief, about morals, modes of worship, civilization and culture, economic and social life, law and justice, peace and war, in short, about every aspect of human life, and there is nothing out of harmony with the other, whereas this system of thought has been expressed in scattered verses and discourses given on different occasions. Then, just as the system of the heavens set and planned by God is stable and unalterable, and does not ever admit of the slightest variation, so also are the truths and instructions given, in this Book stable and unalterable: no part of these can be changed or displaced in any way.

فِي كِتَابٍ مَّكْنُونٍ ۝

(56:78) inscribed in a well-guarded Book,³⁸

38. This implies the well-guarded Tablet (lohe-mahfuz). For it the word kitabin maknun has been used, which means a writing kept hidden, i.e. a writing that is inaccessible to all. The Quran's having been inscribed in this well guarded Book means that before its being sent down to the Prophet (peace be upon him) it lay inscribed in the divine writ of destiny in which there is no possibility of any alteration or corruption taking place, for it is inaccessible to every kind of creation.

(56:79) which none but the pure may touch;³⁹

39. This is a refutation of the accusation that the disbelievers used to level against the Quran. They regarded the Prophet (peace be upon him) as a sorcerer and asserted that he was being inspired with the Word by the jinn and Satans. An answer to it has been given at several places in the Quran, e.g. in Surah Ash-Shuara, where it has been said: This (lucid Book) has not been brought down by satans, nor does this work behoove them, nor are they able to do it. They have indeed been kept out of its hearing. (verses 210-212). The same theme has been expressed here, Saying: None but the purified can touch it. That is to say Not to speak of its being brought down by the Satans, or its being tampered within any way when it is being revealed, none but the pure angels can come anywhere near it when it is being revealed from the well-guarded Tablet (lohemahfuz) to the Prophet (peace be upon him). The word mutahharin has been used for the angels in the sense that Allah has kept them free of every kind of impure feeling and desire. This same commentary of this verse has been given by Anas bin Malik, Ibn Abbas, Saeed bin Jubair, Ikrimah, Mujahid, Qatadah, Abul Aliyah, Suddi, Dahhak and Ibn Zaid, and the same also fits in with the context. For the context itself shows that after refuting the false concepts of the Makkan disbelievers about Tauhid and the Hereafter, now their false accusations against the Quran are being answered, and by swearing an oath by the positions of the stars, it is being stated that the Quran is an exalted Book, which is inscribed in the well-guarded divine writ, in which there is no possibility of any interference by any creation, and it is revealed to the Prophet (peace be upon him) in such a safe way that none but the pure angels can touch it.

Some commentators have taken la in this verse in the sense of prohibition, and have interpreted the verse to mean: None who is unclean should touch it. Although some other commentators take la in the sense of negation and interpret the verse to mean: None but the clean and pure touch this Book, they express the opinion that this negation is a prohibition in the same way as the Prophet's (peace be upon him) saying is a prohibition: A Muslim is a brother of a Muslim, he does not treat him unjustly. Although, here it has been said that a Muslim does not treat the other Muslim unjustly, you it enjoins that a Muslim is not to treat the other Muslim unjustly. Likewise, although in this verse it has been stated that none but the clean and pure angels touch this Book, yet it enjoins that unless a person is purified, he should not touch it.

The fact, however, is that this commentary does not conform to the context of the verse. Independent of the context, one may take this meaning from its words, but if considered in the context in which the verse occurs, one does not see any ground for saying that: None is to touch this Book except the clean and purified people. For the addressees here are the disbelievers and they are being told, as if to say: This Book has been sent down by Allah, Lord of the worlds. Therefore, your suspicion that the satans inspire the Prophet (peace be upon him) with it is wrong. What could be the occasion here to enunciate the Shariah injunction that no one should touch it without purification? The most that one could say in this regard is that although this verse has not been sent down to enjoin this command, yet the context points out that just as only the purified (mutahharin) can touch this Book in the presence of Allah, so in the world also the people who at least believe in its being divine word should avoid touching it in the impure and unclean state.

The following are the traditions that bear upon this subject:

(1) Imam Malik has related in Muatta this tradition on the authority of Abdullah bin Abi Bakr Muhammad bin Amr bin Hazm: The written instructions that the Prophet (peace be upon him) had sent to the Yamanite chiefs by the hand of Amr bin Hazm contained this instruction also: La yamass-ul Quran a illa tahirun. No one should touch the Quran except the pure one. This same thing has been

related by Abu Daud from Imam Zuhri in the traditions which are immediately traced to the Prophet (peace be upon him), (marasil), saying that the writing that he had seen with Abu Bakr Muhammad bin Amr bin Hazm contained this instruction as well.

(2) The traditions from Ali in which he says: Nothing prevented the Prophet of Allah from reciting the Quran but the state of uncleanness due to sexual intercourse. (Abu Daud, Nasai, Tirmidhi).

(3) The tradition of Ibn Umar in which he states: The Messenger (peace be upon him) of Allah said: The menstruating woman and the one who is unclean on account of sexual intercourse should not read any portion of the Quran. (Abu Daud, Tirmidhi).

(4) The tradition of Bukhari in which it has been said that the letter which the Prophet (peace be upon him) sent to Heraclius, the Roman emperor, also contained this verse of the Quran: Yaahl al-Kitabi to alau ila kalimat-in sawaaun bainana wa baina-kum.

The views that have been related from the Prophet's companions and their immediate followers are as follows:

Salman, the Persian, saw no harm in reading the Quran without the ablutions, but even according to him touching the Quran with the hand in this state was not permissible. The same also was the view of Saad bin Abi Waqqas and Abdullah bin Umar. And Hasan Basri and Ibrahim Nakhai also regarded touching the Quran with the hand without the ablutions as disapproved, (Al-Jassas, Ahkam al-Quran). The same has been reported from Ata, Taus, Shabi and Qasim bin Muhammad also. (Ibn Qudamah, Al-Mughni). However, according to all of them, reading the Quran without touching it with the hand, or reciting it from memory, was permissible even without the ablutions.

Umar, Ali, Hadrat Hasan Basri. Hadrat Ibrahim Nakhai and Imam Zuhri regarded reading the Quran in the state of uncleanness due to sexual intercourse and menstruation and bleeding after childbirth as disapproved. But Ibn Abbas held the view, and the same also was his practice, that one could recite from memory the portion of the Quran that one usually recited as ones daily practice. When Hadrat Saeed bin al-Musayyab and Saeed bin Jubair were asked about their view in this regard, they replied: Is not the Quran preserved in the memory of such a person? What then is the harm in reciting it? (Al-Mughni, Al-Muhalla by Ibn Hazm).

The following are the viewpoints of the jurists on this subject:

The Hanafi viewpoint has been explained by Imam Alauddin al-Kashani in his Badai-as-Sanai, thus: Just as it is not permissible to offer the Prayer without the ablutions, so also it is not permissible to touch the Quran without the ablutions, However, if the Quran is in a cast or a cover, it may be touched. According to some jurists, the case or cover implies the binding, and according to others, the bag or the envelope or the wrapper in which the Quran is kept and can also be taken out. Likewise, the books of the commentary also should not be touched without the ablutions nor anything else in which a Quranic verse may have been written. However, the books of Fiqh (Islamic Jurisprudence) may be touched although preferably they too may not be touched without the ablutions, for they also contain Quranic verses as part of argument and reasoning. Some Hanafi jurists hold the opinion that only that part of the Quran where the text may have been written should not be touched without the ablutions. As for the margins there is no harm in touching it, whether they are blank or contain notes on the text. The correct thing, however, is that the margins also are a part of the Book and touching them amounts to touching the Book. As for reading the Quran, it is permissible without the ablutions. In Fatawa Alamgiri children have been made an exception from this rule. The Quran can be given in the children's hand for teaching purposes whether they are in the state of ablutions or not.

The Shafei viewpoint has been stated by Imam Nawawi in Al-Minhaj, thus: As it is for the Prayer and the circumambulation of the Kabah, it is also forbidden to handle the Quran or to touch a leaf of it without the ablutions. Likewise, it is also forbidden to touch the binding of the Quran, and also a bag, or a bow containing the Quran, or a tablet on which a part of the Quran may have been written for instructional purposes. However, it is lawful to touch the baggage of a person containing the Quranic inscription. A child may touch the Quran without the ablutions, and a person without ablutions may turn over a leaf with a piece of wood, or something else, if he wants to read the Quran.

The Maliki position as stated in Al-Fiqh alal-Madhahib al- Arabah is: They concur with the other jurists in this that the state of ablutions is a prerequisite for touching the Quran, but in the matter of imparting instruction in the Quran they make both the teacher and the taught an exception from the rule, and allow even a menstruating woman to touch the Quran if she is engaged in learning or teaching it. Ibn Qadamah has cited in Al-Mughni this saying of Imam Malik: Although reading the Quran in the state of uncleanness due to sexual intercourse is forbidden, the woman who is discharging the menses is permitted to read it, for she would forget her recitations if prohibited from reading the Quran for a long time.

The Hanbali viewpoint as stated by Ibn Qadamah is as follows: In the state of uncleanness due to sexual intercourse and menstruation and bleeding after childbirth it is not permissible to read the Quran or any complete verse of it. However, it is permissible to recite bismillah, al-hamdu-lillah, etc. for although these also are parts of one or the other verse, their recitation does not amount to recitation of the Quran. As for handling the Quran, it is not permissible in any case without the ablutions. However, one is not forbidden to touch a letter, or a book of Fiqh, or some other writing containing a Quranic verse. Likewise, one may handle even without the ablutions, something that contains the Quran. The state of ablutions is also no pre-requisite for handling the books of exegesis. Furthermore, if a person who is not in the state of ablutions is required to handle the Quran under an immediate need, he may do so after purification with the dust (tayammum). Al-Fiqh alal-Madhahib al- Arabah also contains this ruling of the Hanbali Fiqh: It is not right for the children to handle the Quran without ablutions even when receiving instruction in it, and it is the duty of their guardians to make them perform the ablutions before they give the Quran to them.

The Zahiri viewpoint is that reading the Quran and handling it is permissible under all conditions, whether one is without the ablutions, or unclean due to sexual intercourse, or even if the woman is menstruating. Ibn Hazm has discussed this question fully in Al-Muhalla (vol. 1, pp. 77-84) and given arguments for the validity of this viewpoint and has concluded that none of the conditions laid down by the jurists for reading the Quran and handling it, is supported by the Quran and the Sunnah.

تَنْزِيلٌ مِّن رَّبِّ الْعَالَمِينَ ﴿٨٠﴾

(56:80) a revelation from the Lord of the Universe.

أَفَبِهَذَا الْحَدِيثِ أَنْتُمْ مُدْهِنُونَ ﴿٨١﴾

(56:81) Do you, then, take this discourse in light esteem,⁴⁰

40. Literally, idhan (from which mudhunun of the text is derived) means to treat something with contempt, to deny its due importance, to regard it as unworthy of serious attention, to hold it in light esteem.

وَتَجْعَلُونَ رِزْقَكُمْ أَنْكُمْ تُكَذِّبُونَ ﴿٨٢﴾

(56:82) and your portion in it is simply that you denounce it as false?⁴¹

41. In his commentary of tajaluna rizqa-kum, Imam Razi has expressed the view that probably the word rizq here means livelihood. Since the disbelieving Qaraish regarded the message of the Quran as harmful to their economic interests and feared that if it succeeded it would deprive them of their means of livelihood, the verse may also mean this: You have made the denial of this Quran a question of your economic interests, and for you the question of the right and wrong is of no consequence; the only thing of real importance in your sight is the bread for the sake of which you would least hesitate to oppose the truth and adhere to the falsehood.

فَلَوْلَا إِذَا بَلَغَتِ الْحُلُقُومَ ﴿٨٣﴾

(56:83) Why, then, when the soul leaps up to the throat,

وَأَنْتُمْ حِينِيذٍ تَنْظُرُونَ ﴿٨٤﴾

(56:84) the while you are helplessly watching that he is on the verge of death,

وَنَحْنُ أَقْرَبُ إِلَيْهِ مِنْكُمْ وَلَكِنْ لَا تُبْصِرُونَ ﴿٨٥﴾

(56:85) – at that moment when We are closer to him than you, although you do not see (Us)

فَلَوْلَا إِنْ كُنْتُمْ غَيْرَ مَدِينِينَ ﴿٨٦﴾

(56:86) if you are not subject to anyone's authority,

تَرْجِعُونَهَا إِنْ كُنْتُمْ صَادِقِينَ ﴿٨٧﴾

(56:87) why are you then not able to bring them back to life if you are truthful?

فَأَمَّا إِنْ كَانَ مِنَ الْمُقَرَّبِينَ ﴿٨٨﴾

(56:88) So if he is one of those who are near-stationed (to Allah),

فَرَوْحٌ وَرَيْحَانٌ ۖ وَجَنَّتْ نَعِيمٌ ﴿٨٩﴾

(56:89) then happiness and delight and Gardens of Bliss are his.

وَأَمَّا إِنْ كَانَ مِنْ أَصْحَابِ الْيَمِينِ ﴿٩٠﴾

(56:90) And if he is one of the People on the Right,

فَسَلَامٌ لَّكَ مِنْ أَصْحَابِ الْيَمِينِ ﴿٩١﴾

(56:91) he will be welcomed by the words: "Peace to you" from the People on the Right.

وَأَمَّا إِنْ كَانَ مِنَ الْمُكَذِّبِينَ الضَّالِّينَ ﴿٩٢﴾

(56:92) And if he is one of those who give the lie (to this Message) and go astray,

فَنُزِّلُ مِنْ حَمِيمٍ ﴿٩٣﴾

(56:93) then he will be served boiling water,

وَتَصْلِيَةٌ جَحِيمٍ ﴿٩٤﴾

(56:94) and will be scorched by the Fire.

إِنَّ هَذَا لَهُوَ حَقُّ الْيَقِينِ ﴿٩٥﴾

(56:95) That indeed is the absolute truth.

فَسَبِّحْ بِاسْمِ رَبِّكَ الْعَظِيمِ ﴿٩٦﴾

(56:96) So glorify the name of your Great Lord.⁴²

42. Uqbah bin Amir Juhni relates that when this verse was sent down the Prophet (peace be upon him) commanded that the people put it in their ruku, i.e. they should recite Subhana-Rabbi-yal-Azim in the position of ruku in the Prayer. And when the verse Sabbi-hismi-Rabbi-kal-Aala was sent down, he enjoined that they put it in their sajdah, i.e. they should recite Subhana-Rabbi-yal-Aala in sajdah. (Musnad Ahmad, Abu Daud, Ibn Majah, Ibn Hibban, Hakim). This show that even the most minor details of the procedure enjoined by the Prophet (peace be upon him) for the Prayer are derived from the allusions given in the Quran.

Seerah An Nabi ﷺ

PD- SEPT 2026.

Seerah An Nabi ﷺ

HIGHLIGHTED TOPICS:

1. Bait e Aqabah
2. Hijrat

Few Books for your reference: (Scan the QR for a digital copy of the book)



URDU Book: Muhammad e Arabi



ENG Book: The Seerah _by Yasir Qadhi



ENG Book: The Sealed Nectar



URDU Book: Raheeq alMakhtoom

LITERATURE

Moral Foundations of the Islamic Movement

Moral Foundations of the Islamic Movement

[This speech was given on 21 April 1945 at Darul Islam Pathankot in the last session of the All India Meet of members of Jamaat-e-Islami]

Respected friends, you are aware that the ultimate objective of all our struggles and striving is change in leadership. Our final destination or goal in this world is that leadership that is currently in the hands of criminals and transgressors should come to an end and be transferred or given in the hands of the good and virtuous people. We consider this struggle to be a means of obtaining Allah's pleasure both in this world and the Hereafter. We regret that both Muslims and non-Muslims are completely unaware of its importance. Muslims consider it to be merely a political agenda and are completely oblivious of the importance it has in 'Deen'. Non-Muslims are unaware of the fact that leadership falling in the hands of the transgressors and criminals is the root cause of all our problems and the entire edifice of restructuring or improving our society lies in the fact that the affairs of the world must be run or should be in the hands of the pious and virtuous. This unawareness is partially due to bias and partially due to lack of knowledge. Today the climate of destruction, oppression and rebelliousness; the steep decline in morality; the poison that has spread in every vein of culture, business, economy, politics and all the powers of human invention and research are being used for destructive purposes instead of the benefit and welfare of humanity. If at all the above can be attributed to something then it is the fact that the reins of power and the leadership of the world is not in the hands of the pious and virtuous but rather in the hands of those

who are rebellious to God, are worshippers of materialism and completely absorbed in evil.

Now if anyone wants improvement and progress in this world and is desirous of replacing destruction with construction, war with peace, moral degradation with noble character and evil with good, then it is not enough to sermonize for righteousness, counsel for piety and motivate for morals. Rather it is obligatory for him to gather all the forces and resources of good and organize them into a collective force which can snatch the reins of power from the evil transgressors and effect a change in the system of leadership.

THE IMPORTANCE OF LEADERSHIP

Whosoever has even a slight understanding of human affairs will not be oblivious of the fact that the rise and fall of mankind finally depends on its leadership. Just as any vehicle moves only in the direction in which its driver leads it and its passengers being forced to travel in that direction unwittingly; similarly the direction tread by human civilization will be that as determined by those who lead and marshal it. Obviously, those having control over the entire world resources, those having power and the reins of governance, those controlling the fulcrum of human life, those having the means to mould the minds and ideals of human society, those who can shape human character and morals, those who can establish and direct the collective system that deals with public life and those who can influence human values shall always guide and command mankind and humanity can never escape to tread on the path towards which they are steered and led. If these people who lead and command are pious and virtuous then automatically human affairs will be run on the lines of piety, righteousness and virtue and even the evil people will be forced to become good. Righteousness will spread and if even evil is not removed completely at least it will not flourish and spread.

But if leadership and power is in the hands of those who are rebellious to God and steeped in disobedience and transgression then automatically the system will deteriorate. It will be based on rebellion to God, oppression and moral degeneration. Thoughts, philosophies, knowledge and traditions, business and politics, culture, civilization and society, morals and mutual dealings, laws and justice will decline completely. Evil and corruption will rise, goodness and virtue will diminish and the world will be filled with tumult and oppression. In such a system it will be easy to do evil and very difficult to do and remain good.

You might have observed that when a huge crowd moves in a particular direction then a person within it does not have to exert any efforts in moving in that direction and moves along with the help of the force that the crowd develops. But if someone wants to move in the opposite direction in which the crowd is moving then in spite of exerting full efforts he will only be able to move a few odd feet. Then the crowd can sweep him off that movement (that he was able to traverse against the crowd) in one push. In the same way when the system that governs public life falls in the hands of evil people and moves in the direction of rejecting God and transgression, then it becomes very easy for people and groups to move in the wrong direction. They do not have to exert any force to do so. If however they want to move in the opposite direction (of goodness and virtue) then even if they exert their entire efforts, they would be able to move just a little in that direction and the wave of the system (of evil doers) will push them miles away in spite of them trying to resist it.

What I am saying is no longer something theoretical which requires proof and evidence. But contemporary events have made it a living reality which cannot be denied by any observer. You can yourselves see how in your country in a single century the thoughts and philosophies changed, the temperament and disposition changed, the way of thinking changed, the standard of culture and morality changed and the way of conducting ones affairs and dealings all changed. What

is the real reason for this transformation that occurred in your own country? Can you give any other reason besides the fact that those who had leadership and power changed the morals, the dealings and affairs and the whole civilization according to their own whims and fancies?

Then please reflect and try to examine closely. Did the forces that oppose this change or transformation achieve success or meet with failure? Is it not a fact that children of the people who led the opposition to this change are in fact being swept away by the deluge of this change? And now that change has even entered their very homes. Is it not a fact that people from the families of the religious leaders are publicly coming out doubting of the existence of God, Divine Revelation and Prophethood?

In spite of seeing and experiencing so much, can anyone refuse to accept that the most fundamental and crucial issue about all the problems that humanity is facing is that of leadership and who controls the reins of power. And this fact is not something contemporary but has been so since a long time. "People follow the Deen of their king" is a very old proverb. Thus even in the Hadith the rulers and the scholars have been held responsible for the rise and fall of nations. That is because leadership and the reins of power are in their hands.

THE REAL OBJECTIVE OF DEEN- TO ESTABLISH PIOUS LEADERSHIP

After stating the above we can easily understand how important it is in our Deen to establish pious leadership. Obviously the Deen of Allah wants people to become obedient to God and stop obeying any other entity besides God. Then the 'Deen' wants only the commandments of Allah to prevail and become the law of the land. Then it demands the end of corruption, mischief and evil that can invite the ire of Allah and encourages virtuousness and good deeds that please Allah.

These objectives of establishing pious leadership cannot be achieved as long as the role of guiding and leading mankind

is in the hands of the rejecters of the Truth and the misguided. But unfortunately the followers of Truth remain subservient to these rebels of Allah and remain content to utilize their concessions and allowances in practising Islam. These objectives actually demand that all the pious and virtuous people who are desirous of the pleasure of Allah should develop collective strength and strive with their utmost to try and gain the position of leadership, guidance and commandership. Without these efforts the real objective of Deen cannot be achieved.

That is why establishing pious leadership and the system of Truth has been declared as the real objective of Deen. And after being oblivious of this responsibility no deed can qualify man to seek the pleasure of Allah. Please ponder on why in the Quran and Hadith so much importance has been given to (being with) 'Jamaat' and to hear and obey its commands. And this command is so strict that if anybody leaves the Jamaat then he invites capital punishment even if he professes the 'Kalima' and practises prayer and fasting. Surely the sole and exclusive reason for this (harsh punishment) is that the real objective of Deen is to establish pious leadership and preserve its position and this objective can be realized only by collective strength. Hence whosoever weakens collective strength commits such a big crime that it can never be compensated by prayer or the affirmation of Tawheed (unity of God). Then just think why has Jihad been given such importance in Deen that if we shirk our responsibility towards it then Quran declares it to be 'Nifaq' (hypocrisy)? Jihad is just another name for trying to establish the system of Truth and Quran declares it to be the criterion on which faith will be judged. In other words whoever has faith cannot accept the dominance of the system of falsehood and also will not avoid the sacrifice of his self and his wealth in the struggle to establish system of Truth.

I will not be able to go into the full details of this issue, but whatever I have said is sufficient to clarify that in Islam establishing pious leadership has pivotal and primary importance. And whoever brings faith in Islam cannot say that

his responsibility ends with trying to follow Islam in all the various aspects of his life as far as possible, rather it is the demand of that very faith that he focuses all his efforts and energy towards that single mission that the leadership that is in the hands of who deny God and the transgressors be taken up by the pious people. This pious leadership will then establish a system of Truth and justice which will correct and rectify the affairs of the world and then nurture and preserve it. Then as this objective or mission cannot be met without huge collective efforts hence it is imperative to form a virtuous Jamaat which follows the Truth and practises pristine principles and has no other goal besides establishing, preserving and continuing the system of Truth. If there were to be just a single 'Momin' in this world then also it would not be correct of him to find himself alone and lacking resources to accept the system of falsehood; or to take the 'Shariah-ee' (by legality) excuse of accepting the lesser evil and then reconciling oneself with the dominance of those who deny God and are transgressors and leading a miserable and compromising life. Actually the only simple and straight forward way for following Islam is to invite people to the way that pleases God. Then if people do not heed his call he should persist and persevere by continuing to stand on the path of Truth and if he does this till he perishes then it would be far better than singing the tunes that please this world and tread the path which is led by the transgressors. And if some people are ready to listen to what he has to say then it is obligatory upon him to collect such people and make a group or an organization. Then that group should exert its collective strength towards the goal which I have described.

Gentlemen! I have understood the aforesaid to be the real obligation of our Deen with the little knowledge of Deen that Allah has blessed me with and the insight I have obtained through the study of the Quran and Sunnah. This according to me is the real demand of the Book of Allah and the way of the Prophets and I cannot deviate from this opinion till as time someone proves to me the contrary through the Quran and Sunnah (that this is not the real objective of Deen)

THE SUNNAH OF ALLAH REGARDING LEADERSHIP

After having understood the objective of our efforts we should try and understand the Sunnah of Allah through which we can realize and achieve our objective. Allah is running this universe under one single law and all the things are regulated according to one rule. In this world no effort can succeed merely by pious wishes and noble intentions and neither can the blessings of pious personalities make those efforts fruitful. But those efforts (to establish Deen) have to conform to those conditions which have been stipulated by the Divine law. If you want to farm (a piece of land) then no matter how pious you are and no matter how much you remember God, the seeds that you plant cannot germinate and flower till you follow the rules and laws that God has made for successful farming.

In the same way the change in leadership that you desire can never be accomplished merely with good wishes and prayers. You must understand the rules and fulfil their conditions that are required through which leadership can be established in this world and through which power is obtained and through which power is snatched away. Although I have been pointing towards this through my speeches and writings, I would like to present it in more details without which our course of action will not be clear.

If we study the personality of a human being then we come to know that there are different characteristics or positions within him that are both different and yet somewhat similar. One characteristic is that he possesses his own physical and bodily existence which runs on the same laws as animals and material entities. The success and failure of this characteristic depends on the instruments and resources, worldly means and their physical conditions just as all other things that are found in the universe. Whatever this human being can do shall be subject to the appliances and resources that he is able to utilize and he can perform only in his innate human capacity and can be influenced by all kinds of powers whether good or bad.

The second visible characteristic or dimension of a human being is that he possesses a moral personality. This moral personality is not bound or subject to the physical or material laws but in fact has an upper hand over them or rules them. This utilizes the animal and physical dimension of the human personality as an instrument as well as tries to mould the external things of this universe according to his interest and utility. The moral qualities that Allah has bestowed on man are his capability for service and powers of inspiration which are governed by moral and not physical laws.

ETHICS DECIDE THE RISE AND FALL OF MANKIND

Both dimensions work simultaneously in human beings. Altogether his success and failure, his rise and fall depend on both the moral and material powers. He cannot neglect moral powers as well as the physical and material powers. He gains strength through both and loses strength when his grip on both powers is weakened or when he is inferior in them compared to others. But if you reflect on it deeply you will realize that it is moral strength that holds real importance in human life and not the material powers. It cannot be denied that obtaining material resources, using physical means and being level with the external world is a necessary condition for success and as long as man is living in this physical world this condition can never be overlooked. But the real thing which elevates and degrades man and which exercises the most influence in the rise and fall of his destiny are moral powers.

Obviously one qualifies to be a human not on the basis of his physical body but because of his moral existence. Man is considered to be different than other animals not because he occupies space or he breathes or that he procreates. But the quality which separates him from all other creation and in fact makes him the 'Khalifa' (vicegerent) of God on this earth is his ability to make a moral choice and being morally responsible. If the essence of humanity is character and morality then it has to be accepted that morality acquires a pivotal and decisive role

in human life and that moral laws govern the rise and fall of humanity.

After understanding this reality when we study ethics then we can observe that it is divided into 2 major parts:

Fundamental Ethics

Islamic Ethics

FUNDAMENTAL ETHICS

By fundamental ethics we mean those qualities which are the foundation of human character and these include all those qualities which are required for man to succeed in this world irrespective of the correctness of his objective. These morals can be devoid or bereft of the belief in God, Revelation, Prophethood and the Hereafter. These morals can still be present in a person even though he may not have a pious personality, may not perform virtuous and righteous deeds and he may or may not be working for a good objective. Also he may possess these fundamental ethics irrespective of the presence or absence of faith and the right objective. As long as a person or a group has these qualities that are required to succeed in this world then he will definitely succeed and can beat anybody who is weaker than him in these qualities.

Whether he is a believer or unbeliever, is pious or impious, improves things or is destructive: he can only be effective if he has firm determination, can make difficult decisions, has resoluteness and firmness of purpose, patience and persistence, constancy and consistency, endurance and tolerance, bravery and courage, is vigilant and painstaking and ready to face hardships, is dedicated to his goal and objective and has the capacity to sacrifice everything for that, is quick and yet cautious, has good insight and understanding and is a visionary, knows how to work with discipline, realizes his obligations and responsibilities, has the ability to understand and adapt to the changing conditions, has control over his emotions, desires and can regulate his excitement, can influence others, inspire people and take work out of them.

Then it is also necessary that he has some of those noble qualities which are the essence of humanity and because of which man gains prestige and acceptance in this world. For example some of them are self-respect, benevolence, mercy, care, justice, magnanimity, truth, trust, honesty, honouring promises, humanity, balance, nobleness and decency, purity and control over heart and mind.

If these qualities are present in the majority of any nation or class then be assured that it has that essence of humanity through which a powerful group or entity can be created. But this group cannot become a strong and powerful collective force till the other moral qualities are joined with it. For example some or all of them unite under one collective goal and then dedicate themselves to this goal or mission by sacrificing one's personal needs, life, wealth and children. They must have mutual love and care for each other and also know how to work together unitedly. They must be ready to sacrifice their ego and sense of self at least to the level, which are required for disciplined and organized efforts, they are able to discern the bad leadership from the good and make only good people their leaders. Their leaders must be selfless and dedicated and must know how to do the job correctly and possess all other requisite qualities of leadership. Also the nation or community must know and understand that they have to follow, obey and repose confidence in their leadership be ready to offer all their intellectual, physical and material capabilities to them. Then the whole nation must be so alert and sensitive that they do not allow any such thing to breed within themselves that can be harmful to the public welfare of their nation.

These are the qualities which I term as 'Fundamental Ethics'. Because in reality these qualities are the means to acquire moral strength and one cannot succeed in any human endeavour till one has these qualities. The example of these moral qualities is like the iron which has some inherent characteristics within it and can be shaped and molded into a powerful weapon. It can be used for both good and evil

purpose. Even if you want to use the weapon for a good purpose it will be beneficial to you only if it is made of iron and not soft wood which would not be able to handle even ordinary damage. This is exactly what the Prophet (pbuh) has said in the Hadith "Those of you who were good in the times of Jahiliya (ignorance) are also good in (after accepting) Islam". Thus the talented people of the times of ignorance proved to be most useful after they accepted Islam. The only difference was that before their energies and talents were spent in the wrong way and Islam put them on the right track. And the incompetent ones were neither useful in the times of ignorance nor after accepting Islam. The tremendous success that Prophet (pbuh) enjoyed, the influence of which could be felt in a few years from the rivers of Sindh till the shores of the Atlantic in a large portion of the globe was because of the extremely talented people that the Prophet (pbuh) got (as he spread Islam) in the Arabian Peninsula. They had tremendous power of high moral character. God forbid if the Prophet (pbuh) would have got a crowd of petty, cowardly, weak, unreliable people who lacked determination; then would the same results have accrued?

ISLAMIC ETHICS

Now let us look at the other dimension of ethics which I call as 'Islamic Ethics'. These are no different than fundamental ethics but merely its correct and perfect version.

The first role of Islam is that it provides a pivot or axis to fundamental ethics and they are purified to perfection after becoming associated or joined with Islam. In the beginning these morals are a power which can be both good and bad. Just as a sword which can be a source of evil in the hands of a thief and a source of good in the hands of a 'Mujahid' (one who strives his utmost for Islam). In the same way the power of ethics or sound morals is not good by itself merely by being in the hands of a particular person or a group but becomes good only when that moral strength is used for the right purpose.

Islam accomplishes the task of putting fundamental ethics on the right track. The demand of Tawheed (Unity of God) in Islam is that the entire efforts, hard work, and striving should be for only one purpose and that is the pleasure of God.

قُلْ إِن صَّلَاتِي وَنُفْسِي وَمَحْيَايَ وَمَمَاتِي لِلَّهِ رَبِّ الْعَالَمِينَ ﴿١٦٢﴾ (الأنعام)

Say, "Indeed, my prayer, my rites of sacrifice, my living and my dying are for Allah, Lord of the worlds.

(Al-Anam 6:162)

The entire boundaries of thoughts and deeds become confined to the limits as defined by God.

إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ ﴿١﴾ (الفاتحة)

It is You we worship and You we ask for help. (Al-Fatiha 1:5)

The result of this reformation or rectification is that all the fundamental ethics or moral qualities that I have described to you are channelled in the right direction. And the power that is obtained through them instead of being used for the sake of his own self, family, community or the progress of his nation through whatsoever means can then be utilized for the supremacy of the Truth and that also through legitimate ways and means. This elevates it from the status of an isolated power to a means of global good and mercy.

The other thing that Islam accomplishes regarding morality is that it strengthens and reinforces the fundamental ethics and expands the horizons and boundaries of its implementation. Take the example of patience. Even the most patient of persons who exercises patience for the sake of worldly goals and which has been nurtured by polytheism and materialism can exercise restraint and determination only to a certain limit after which he becomes disturbed and perturbed. But the patience that is nurtured by Tawheed and is not for worldly pursuits but for the Lord of the whole world then that forbearance, tolerance and firm determination is enough to take on all the problems of this world. Then the patience of unbelievers is very limited. That limitation can be seen when it

stood with great bravery and courage to face bullets and bombs but just a little later when there was small temptation then it could not resist succumbing to lusts. But Islam spreads patience in the entire human life and does not prepare him only to face some special dangers, problems and calamities but prepares him to face every temptation, fear, apprehension and creates such a powerful force to resist all lusts and desires that want man to divert from the path of the Truth.

Actually Islam converts the entire life of a believer into a life of patience. The fundamental principle of which is to remain steadfast with the correct thoughts and deeds in spite of all kinds of dangers, losses and problems and persist on this path of patience even if there is no visible outcome that is useful and beneficial. And it does not adopt bad thoughts and deeds even though it might fetch benefits and hopes for success. In the hope of gaining success in the Hereafter to desist from sins and persist on the path of the Truth is Islamic patience. And this appears in those forms also which can be seen in the life of the unbelievers in a very small and limited way. You can analyse the other fundamental ethics of unbelievers also. They are limited and weak because they lack correct moral foundations. Islam provides them the correct foundation, strengthens and elevates them.

The third important task that Islam accomplishes is that it creates a beautiful and tall building on the foundations of fundamental ethics through which man can reach the glorious heights of his self and enhance his personality. It cleanses him of selfishness, ego, oppression, vulgarity, filth and waywardness. It creates piety, virtuousness and the love for the Truth. It creates the awareness of moral responsibility and develops in him the habit to control his sensory desires. It makes him benevolent to other creatures, open minded, merciful, ever ready to share grief and sorrow, honest, selfless, well-wisher, doer of justice without prejudice and always treading the path of the Truth under all conditions. And then Islam creates such a powerful character within him that one

can always hope and expect good out of him and never anything bad or evil.

Then Islam does not stop at making a person pious but makes him according to what the Prophet (pbuh) said namely "the one who opens the door to good and the one who closes the door of evil". That is Islam hands him the mission of spreading good and stopping evil. These morals and such character has such intrinsic beauty, attraction and power to captivate that if some disciplined Jamaat adopts it and also works on the mission that Islam has given it then no force of this world would be able to defeat it.

CLARIFICATION REGARDING "SUNNAH OF ALLAH and THE PATH TO LEADERSHIP"

Now I shall describe in a few words the Sunnah (way) of Allah regarding leadership which has prevailed from the beginning and will remain in place till as time man exists in his current form and which is:

In the absence of any group possessing both Islamic ethics and fundamental ethics, the leadership of this world would then be awarded (by God) to the group which at least has fundamental ethics and is superior to the other group (that is devoid of both fundamental and Islamic ethics) in terms of material means and resources. That is because Allah wants to run the affairs of this world and this position is awarded to the group that is (materially) more capable amongst all other groups.

But if there is an organized group that is superior in Islamic ethics and fundamental ethics to all other groups of this world and it also utilizes correctly the material means and resources, then that group has to get world leadership and it is not possible for any other group to acquire world leadership. This would be against nature and would be against the Sunnah of Allah which He has decided regarding human beings. It would be against the promises that Allah has made in His Book to the believers. And Allah does not love oppression and

corruption that He would award the position of leadership to those who spread corruption in spite of having a group that would run the affairs of this world according to His commands.

But please note that this is possible only if there exist a virtuous Jamaat with these qualities previously described. If a pious and virtuous person or some pious and virtuous people are present but are not united (into a collective unit or Jamaat) but spread out here and there then the system of “the Khilafat (vicegerency) of this world” cannot be changed even though those people may be ‘Waliullah’ (saints) or even Prophets. Whatever promises Allah has made about “Khilafat of this world” have been made not to divided and unorganized people but those promises have been made to a Jamaat that proves it to be an excellent ‘Ummah’ (community) in practice.

Also please remember that the prevalent system will not change overnight as soon as such a Jamaat is formed in the sense that once such a Jamaat is established then immediately the angels shall descend from the sky and remove the corrupt and the criminals from the seat of power. On the contrary that Jamaat would have to fight the powers of unbelief and corruption at every step and at every front. And it would have to prove its love for the Truth and its capability by offering all kinds of sacrifices in the path of the Truth. This is such a mandatory condition that even the Prophets were not exempted of it so it would be futile for anyone to hope that this condition would not apply today.

COMPARING THE POWER OF FUNDAMENTAL ETHICS AND ISLAMIC ETHICS

The Sunnah of Allah that I have understood about the comparison between material and moral power through the extensive study of Quran and human history is that wherever moral power is completely dependent on fundamental ethics, in that case material resources are of prime importance. However there is always a possibility that if one group has excessive material power then it can subjugate the world even with a

small amount of moral power. And the other groups although are superior in terms of moral power, they have to remain subjugated because of the lack of material resources. But wherever moral power is joined by both fundamental and Islamic ethics then in spite of a lack of material resources finally moral power is able to defeat all those powers that are backed by only fundamental ethics and material resources.

We can understand this ratio as follows: if fundamental ethics require hundred percent material resources then the combination of fundamental and Islamic ethics requires only 25 percent material resources; balance 75 percent is compensated by the presence of Islamic resources. In fact the experience of the times of Prophet (pbuh) demonstrates that if the moral power is of the calibre of the Prophet (pbuh) and the Noble Companions then even 10 percent of material resources are sufficient. This is the reality towards which it has been pointed out in the ayat of the Quran 8:65

يَا أَيُّهَا النَّبِيُّ حَرِّضِ الْمُؤْمِنِينَ عَلَى الْقِتَالِ إِنْ يَكُنْ مِنْكُمْ عِشْرُونَ صَابِرُونَ يَغْلِبُوا
مِائَتِينَ وَإِنْ يَكُنْ مِنْكُمْ مِائَةٌ يَغْلِبُوا أَلْفًا مِنَ الَّذِينَ كَفَرُوا بِأَنَّهُمْ قَوْمٌ لَا يَفْقَهُونَ ﴿٦٥﴾

(الأنفال)

O Prophet, urge the believers to battle. If there are among you twenty [who are] steadfast, they will overcome two hundred. And if there are among you one hundred [who are] steadfast, they will overcome a thousand of those who have disbelieved because they are a people who do not understand. (Al-Anfal:65)

This is the last thing that I have said and please do not misunderstand it to be something of blind faith and assume that I am describing to you some kind of miracle or marvel. No! This is something natural that occurs through the law of cause and effect and can take place in any age or era if the reasons and conditions warrant it. I think it would be appropriate for me to clarify in a few words how Islamic ethics (which already includes the fundamental ethics) can compensate the lack of 75 percent or even 90 percent of material resources.

To understand this, just reflect on the current situation (*speech was delivered in April 1945) in your country and the countries around you. You have the World War II which started five and a half years back and which ended with the defeat of Germany and that of Japan also appears near. As far as fundamental ethics is concerned both the power blocs (Fascist and Axis) are equally placed. In fact in some instances Germany and Japan has displayed far more superior moral qualities. In the field of science and technology too both blocs are equal. In fact it cannot be denied that Germany is superior to others in this respect. However there is only one aspect in which one bloc is far ahead than the other and that is the material resources. It has much more people than both Germany and Japan. Its geographic situation is superior and certain historical reasons have added a lot of favourable conditions to their benefit. That is why it was victorious. Hence it does not appear that a country that has less population and limited material resources will be able to confront and challenge other countries with greater material resources and population in spite of having superior fundamental ethics and science and technology. Because the power that arises on the basis of fundamental ethics and material resources will necessarily have two things: either it will be nationalistic and will like to subjugate other nations or will rise up by propagating certain universal principles and invite other nations towards them.

In the first scenario it has no other way to succeed but to prove superior over others in terms of material means and resources, as all the nations that it is trying to subjugate will confront it with great anger and hatred and will try its utmost to stop it and put hurdles in its way. As far as the second scenario is concerned it is definitely possible that it will be able to win the hearts and minds of other nations and will require very little power to remove the hurdles in its way. But one must remember that hearts cannot be won simply on the basis of some pleasant principles but they can be won only by being genuine well-wishers, by noble intentions, honesty,

selflessness, benevolence, being charitable, sharing grief and by being upright and just. These qualities are required in war and peace, victory and defeat, friendship and enmity and all other adverse conditions. These qualities belong to those morals which are far superior to the fundamental ethics.

This is the only reason why all the struggle and efforts of the powers that come up on the basis of fundamental ethics and material resources (whether those powers are openly nationalistic or have a hidden agenda of nationalism faked by invitation to certain universal principles) in the end have to settle for the selfish motive of enacting the superiority of some race or class or propagating the cult of some personality. You can see that today in the political relations that America, Britain and Russia have with other nations. It is something very normal in such a struggle (for global dominance) that every nation confronts each other very strongly and expends all moral and material energies against each other. And these nations are not willing to exercise any flexibility when it comes to national borders till as time the other power wages war and crushes it.

Now just reflect; in such a climate if a group (although initially it arises from a single nation but not as a community but as a Jamaat) exists which is pure from imposing the cult of the personality, superiority of one's race or class but envisions the welfare of humanity in following noble principles and wants to propagate and establish the Islamic way of life. The ideals it aspires for, envisage a society that has no discrimination on the basis of community, class, ethnicity and all citizens in it have equal rights and status and can compete for positions of leadership and guidance so long as they are foremost in practicing these noble principles. It is even possible that a recent convert to those principles may become the leader and lead the other older followers. When this group rises with its Dawat (invitation to a certain ideology) then the people who do not want it to succeed try to put obstacles in its path and then both of them confront and struggle against each other. But as the intensity of this struggle increases the pious

group displays even better and superior morals and character. It proves by its behaviour that its sole motive is the welfare of humanity. Their enmity is not against any personality or race but against their ignorance and depravity, that they can love and embrace and discard their enmity once they leave that ignorance and depravity. They are not attracted by their wealth, business and industry but want their moral and spiritual upliftment. They do not indulge in lies, deceit and fraud even in the most trying of tribulations and act with nobility and with decency in the face of conspiracy and treachery. They do not indulge in tumult and oppression in a fit of revenge. They do not leave their principles even in hard and grave war conditions. They remain steadfast on Truth, live up to their pledges and promises and deal in a noble way even under adverse conditions. They are just and practise honesty and trustfulness to a degree that fulfils the standard that they preached and propagated to the world.

Then when this pious, holy, devout, righteous, generous and merciful group of 'Mujahids' encounters the philandering and ruthless group of the enemy then the individual character of each one of their group becomes conspicuous and noticeable as compared to the animalistic and merciless behaviour of the enemy. When the enemy arrive as prisoners subjugated by the pious group then they see piety, nobleness and a holy atmosphere (within the people of the pious group) and it starts to have an effect on their unclean souls. When they arrive as prisoners the good character of the other group gets highlighted in the climate of darkness and evil. When they conquer some land then instead of seeking revenge on its populace they offer forgiveness, they seek justice and are merciful instead of oppressing people, they care and not hate, they are gentle and not proud and haughty, they offer prayer instead of profanity and people experience the message of the Truth instead of false propaganda. This surprises and astonishes people that the victorious army is neither demanding women neither are they seeking loot and booty. Neither do they search for their business secrets neither are they anxious to crush them

economically and neither do they want to insult their national pride and self-respect. They only worry that in the nation that they inherited; everybody must have safety and security in terms of their dignity, wealth, rights and there must not be any moral depravity and any kind of public tumult and oppression.

In contrast when the enemy group conquers any land then the entire populace seeks refuge from their merciless oppression. Please reflect and ponder on the difference between these battles and the wars that were fought for the sake of national supremacy. Obviously in such encounters in spite of the lack of material resources, piety and good character shall be able to defeat the forces of evil and merciless oppression. The weapons of good character will prove to be more lethal than the material arms and ammunition. Foes will become friends even as war rages on, hearts will be won before bodies, populations will be defeated without firing a bullet and when a pious group will commence work with a handful of people and meagre resources then slowly it will start getting generals, soldiers, skilled staff, food and ration and war equipment from the enemy camp.

Whatever I am saying is not day-dreaming or some assumptions and hypothetical things but if you look at the era of the Prophet (pbuh) and the Righteous Caliphs then you will realize that these are actually historical events and not fiction and this can be repeated only if someone has the courage to try it.

Gentlemen! I hope that this speech will make you realize that the real foundation of power is moral power and if there exists an organized group in this world that possesses both fundamental and Islamic ethics and makes use of material resources too then it is highly improbable logically and impossible by the law of nature that someone else remains on the seat of power and authority of this world.

At the same time I am hopeful that you have understood well the root cause of the poor conditions in which Muslims find themselves today. Obviously the peoples who do not make

use of material resources, do not possess fundamental ethics, neither do they have Islamic ethics in their collective affairs: they cannot occupy the position of power and leadership. And the demand of the absolute and impartial Sunnah of God is that the unbelievers should be given precedence over them who are superior to them in terms of fundamental ethics and the use of material resources, although they do not have Islamic ethics they still are proving themselves to be better at running the affairs of this world.

If you have some grievance in this matter then it should be against your own selves and not against the Sunnah of Allah and the result of this complaint should be that you start trying to remove the flaws and mistakes from your lives which has made you a follower instead of a leader and has made you move backwards instead of forward.

After this it is important that I narrate to you the foundations of Islamic ethics and morals clearly and precisely because I know that generally there is a lot of confusion amongst Muslims about it. And because of this confusion very few know what really is Islamic morality or ethics and what must be nurtured in what grade and sequence in order to train man and lift him to his zenith and pinnacle.

THE FOUR STAGES OF ISLAMIC ETHICS

What we call as Islamic ethics; has 4 stages according to the Qur'an and Sunnah.

Iman

Islam

Taqwa

Ehsaan

These stages come after each other in a natural sequence in that each stage is born of the earlier and is based on the earlier stage and as long as the earlier stage is not strengthened and becomes strong and sturdy building the next stage cannot be even imagined.

In this entire process of building and creating 'Iman' plays the role of the foundation. The building of Islam is based on its foundations and then on top of it are the floors of Taqwa and Ehsan. If there is no Iman then there is no possibility of having Islam, Taqwa and Ehsaan. If Iman is weak then it cannot be burdened by the weight of upper floors and if at all such a building is ever constructed then it will be weak and unstable. If Iman is limited and confined then Islam, Taqwa and Ehsaan will also be restricted by those limits. Thus till as time Iman is correct, strong and wide no sane person who has an understanding of religion will think of building on Islam, Taqwa and Ehsaan.

Similarly Islam must be corrected, strengthened and widened before Taqwa and the same done to Ehsaan before Taqwa. But we often see that people disregard this natural and principled sequence and start talking about Taqwa and Ehsaan without building on Iman and Islam. And even more disappointing is the fact that people have an extremely limited idea or understanding about Iman and Islam.

That is why they think that if ones traditions, attire and some visible things related to lifestyle are patterned according to some specific format or mode then Taqwa can be accomplished. And then by performing 'Nawafil' (supplementary prayer), doing 'Zikr' (remembrance of God), 'Vird and Vazifey' (repeated recitation of certain sacred text) and other such similar acts will enable one to scale the lofty heights of Ehsaan. Although (quite startlingly) sometimes you come across some very visibly apparent (disturbing) signs and symptoms in people practicing such Taqwa and Ehsaan that lead you to conclude that their Iman itself is not yet correct and strong.

As long as these mistakes exist we cannot dream of succeeding in completing the syllabus of Islamic ethics. Hence it is necessary that we have a good understanding of all these 4 stages: Iman, Islam, Taqwa and Ehsaan along with its sequence and arrangement.

IMAN

Let us take Iman first. It is the foundation of an Islamic life. Everyone knows that the affirmation of Tawheed (Unity of God) and Risalat (Prophethood) is called Iman. If someone affirms this then he becomes eligible to enter into the fold of Islam legally and becomes qualified to be treated as a Muslim. But is this simple affirmation which is sufficient to fulfil a legal requirement strong enough to hold the foundations of the three storey building of Islam? Most people think so and hence the moment there is the affirmation of faith people start the work of Islam, Taqwa and Ehsaan and which proves to be more fickle than building castles in the air. However for building the complete structure of Islamic life it is required that Iman is expansive enough with all its details and deep enough to be firm and strong. Whatever portion of this structure will be left out shall be found missing in the Islamic life and wherever there are flaws in the depth of its foundations there the structure of Islamic life will prove weak and unstable.

For example take 'Iman Billah' (the belief in God) which is the foundation of religion. You will see that after the acceptance of God changes from the simple (verbal) reaffirmation and Iman is extended to include its various details and manifestations then different scenarios and situations develop. Sometimes it ends on this premise that indeed God is Omnipresent and He is the Creator of this Universe and is therefore the One and the Only One. Sometimes its final limit is that God is the One Who should be worshipped. Sometimes the qualities, rights and controls of Allah are accepted in a more wider sense and do go far enough to acknowledge that Allah is the Knower of the Unseen, He listens to and sees all things, answers our prayers, is the Provider of needs and He is the Sole One who should be worshipped and that in religious matters the final say should be the Book of God.

It is obvious that we cannot have a similar way of life with so much disparity in thoughts. In fact smaller and more restricted the idea and vision about Iman that much small and

restricted will be the role of Islam in morals and one's practical lives. And as a matter of fact where 'Iman Billah' reaches its widest vision in the eyes of a normal religious person there too the Islamic way of life will not go beyond the acceptance and tolerance of both the rebels and servants of Allah or that the system of unbelief and the Islamic system are mixed together.

Thus the depth of 'Iman Billah' too can be measured differently. Somebody may not be ready to sacrifice the most ordinary of his things in the way of Allah in spite of acknowledging Allah as his Master and Provider. Some people give precedence to Allah over some things but also give priority to certain other things over Allah. Someone may sacrifice his life and wealth in the way of Allah but is not ready to sacrifice fame, his personal inclination and his thoughts and ideas.

In the same way the strength and weakness of the Islamic system is decided and the Islamic character is prone to cause deception if the foundation of Iman under it is weak and unstable. If at all a complete building of Islamic life can be erected then it can only be done on the foundations of the Tawheed which covers both the personal and public life, on the basis of which man considers himself and all his possessions to belong to Allah and considers that there is only One legitimate Owner, One Deity who is worthy of worship and is our Sole Sovereign. One who can issue ordinances and is most Merciful. Only He should be considered the fountain head of knowledge and man should gratefully accept this reality that escaping the obedience of God and ignoring His guidance or joining partners in his Being, His attributes, His rights and privileges in whatever form is ignorance and misguidance. Then this building can be strengthened only if man decides with full consciousness and determination that he and all his possessions belong to Allah. Man must end his own personal criteria for good and bad and adopt the criteria as defined by Allah. He should suppress his own will and desires and blend and merge with the ideas, theories, feelings and way of thinking according to the Book of God. He must forgo all his

loyalties which are not according to Allah or are being shared with someone other than God. The greatest love in one's heart should be for Allah and dismiss every idol from within which demands love and allegiance other than Allah. One's love and hatred, friendship and enmity, like and dislike, war and peace should be merged so much with the Will of God that man's inner self demands the same thing which is according to the Will of God and runs away from the things that Allah dislikes. This is the real status of Iman Billah and you yourselves will realize that wherever Iman itself is weak in its expanse, depth and strength; then there is no possibility of Taqwa and Ehsaan. Can this weakness be compensated by the length of your beards, the attire you wear, by rotating the beads of the rosary and offering the night prayer (Tahajjud)?

Just think along the same lines about the other things that make up faith (Iman). The faith on Prophethood is not complete till one does not accept the Prophet (pbuh) as his guide in all the affairs of his life and rejects all such guidance that comes from sources other than the Prophet (pbuh). The faith in the Holy Quran remains incomplete till as time one accepts other sources of guidance regarding how to lead one's life or has the slightest hesitation in "MA ANZALAL LAH" (following the laws revealed by Allah).

In the same way faith in the Hereafter cannot be fulfilled till one's inner self does not give priority and precedence to Akhirah (the Hereafter) over Dunya (this temporal world) and is ready to reject the Dunya for the sake of Akhirah and he is always reminded and aware of the accountability of the Hereafter.

Where these foundations themselves are not present can a magnificent building of Islamic way of life be created? When people thought that it is possible to create Islamic morals without the correct expanse, depth and strength of these foundations then we had a situation where judges were pronouncing verdicts against the Book of God, lawyers were pleading and advocating on the basis of non-Sharia laws. People who protect and remain under the system of Kufr, the

leaders and their followers who base their culture and politics on the system of Kufr all of them could now reach the higher stages of Taqwa and Ehsaan as long as they could make some superficial changes in their lives and offer some supplementary prayers and do some 'Zikr' of God.

ISLAM

When the foundations of Iman that I have just discussed reach their completion and become deep and well entrenched then the building of Islam can be erected on it. Islam is actually another name for the visible manifestation of Iman. The relationship between Iman and Islam is that between the seed and the tree. Whatever is inside the seed is manifested in the form of the tree. In fact by looking at the tree one can make out what was present and what was missing in the seed. You cannot imagine a tree without the seed and also it is not possible that a seed planted in a fertile land does not yield a tree. The same applies to Iman and Islam. Wherever you have Iman, you will see its demonstration in the practical life, in the morals, in the making and breaking of relations, in the direction of hard work, in the foundations of methodology and attitude, in the path of struggle and striving, in the use of time, powers and capabilities and all visible activities of man.

Believe me in whatever aspect of life it may be, if un-Islamic things manifest themselves instead of Islam, then (for a surety) Iman is absent in it (that aspect of life) and if it all it is present then it is very weak and lifeless and if ones entire life is practiced almost similar to that of non-Muslims then please be informed that the heart is devoid of Iman or that the land is so barren and dry that the seed of Iman is unable to produce fruits and leaves. Anyways, till whatever extent I have understood the Quran and the Sunnah (I can say very confidently that) it is impossible to have Iman in your heart and yet have no Islam in your actions and deeds.

On this occasion (as the speech was being delivered) a person got up and asked (Maulana Maududi) "Do you consider

Iman and Islam as one thing or there is some difference between the two?" To this query the reply was:

For a moment just ignore the arguments that jurists and experts of doctrine have made in this regard and try to understand this issue through the Quran. From the study of the Quran you will realize that the Iman that deals with one's faith or creed is linked and related to the Islam of actions and deeds. Allah describes numerous times (in the Quran) Iman with Amal e Swaleh (faith and righteous deeds) and all the promises that Allah has made relate to the people who are 'Momin' with regards to their faith and 'Muslim' with regards to their deeds. Then you will see that wherever Allah has implicated the Munafiqeen (Hypocrites) He has described the faults in their deeds as a proof of their defective Iman and has described the Islam of good deeds and righteous practice as real Iman.

Undoubtedly the question of declaring someone to be Kafir legally and then boycotting him from the Ummah (community) is something that is totally different and one must exercise utmost caution in that regard. But I am not describing that Iman and Islam here on which the legal jurisprudence can be applied. Rather I am describing that Iman and Islam here which is going to be accepted in the court of God and which will have consequences in the Hereafter. If you leave aside legal perspective and look at it very plainly then you will definitely see that wherever there is a lack of submission to Allah in practice, where the personal likes and ones desires are different from the Will of God, where there is a compromise between loyalty to God and loyalty to others, where people are busy in other things and not in Iqamat e Deen (establishing the religion of Truth); there definitely there is some defect in Iman and it is obvious that Taqwa and Ehsaan cannot be constructed over such defective Iman even though one looks and appears pious and tries to imitate the deeds of the Mohsineen (the people of Ehsaan).

If such deceptive faces are devoid of the spirit of reality then their example is that of a dead body of an extremely beautiful person but does not have any life. If you are deceived

by the corpse of this beautiful person and start building hopes around it then the real world will prove it to be useless upon the first examination and you will realize through experience that a ugly person but who is alive is more useful than a beautiful but dead person. You can deceive your inner selves by these external deceptions but cannot influence the real world and neither can you obtain any weight in the system of divine justice.

If you want the real Taqwa and Ehsaan and not the external and superficial that is required for establishing the religion of Truth in this world and reward in the Hereafter then please keep this in mind that the above two floors can never be raised till the foundations of Iman are strengthened and the proof of its strength is demonstrated in the Islam of practice and the Islam of good deeds which in other words is practical obedience and submission.

TAQWA

Before talking about Taqwa let us try to understand what it means? Taqwa does not imply following special customs and traditions nor does it imply leading a specific life style. Rather Taqwa is a condition of one's inner self that is developed by piety and a sense of responsibility and this condition is then manifested in every aspect of life. Real Taqwa is that man fears God, is aware of the fact that he is a slave of God, is conscious of his responsibility and accountability towards God and is alive to the fact that this world is an examination in which God has sent him for a limited period of time and the verdict about his future will depend on how well he utilizes his powers and capabilities in this examination, how he utilizes the resources entrusted to him by the Will of God and how he behaves with people which God has linked to his life.

If this feeling and awareness is formed in a person then his conscience is awakened, his religious sensitivity is sharpened, he is piqued by every little thing that is against the pleasure of God, becomes uneasy at everything that is against the Will of

God. He starts evaluating and assessing himself on which activities is he expending his time and resources. Not only does he avoid those openly and explicitly prohibited things but also refrains from and hesitates to do those things that are doubtful in terms of their permissibility. His sense of responsibility forces him to do all the things (expected of him by Islam) with complete obedience and submission. Because of his piety he starts trembling at every step where there is a possibility and fear of crossing the limits imposed by Allah. Discharging the rights of the Creator and the created becomes a habit and his conscience trembles in the fear of doing something against the Truth.

This state or condition is not manifested by a specific form or deed but appears in one's entire way of thinking and all aspects of life and then it leads to a resourceful life that is free of contradiction and conflict and which is pure and clean in all its aspects. In contrast where Taqwa is understood or taken as acquiring a special type of attire and physical appearance and adopting some special kind of traditions and customs and adopting such manners and etiquettes that can be measured and quantified, you will see that they will very strictly follow certain external forms and manifestations of Taqwa that have been taught to them. But in the other aspects of life the morals and behaviour exhibited are not compatible even with the initial requirements of Iman leave alone reaching the lofty pedestal of Taqwa. In the metaphor described by Prophet Eesa (pbuh) "They strain at flies and swallow camels".

To understand the difference between real Taqwa and artificial pseudo-Taqwa take the example of a person who is very conscientious about cleanliness and hygiene. He will hate dirt and filth in all its forms will adopt cleanliness and purity even if it is not exhibited openly. In contrast there is another person who is not meticulous about cleanliness and sanitation but roams around with a checklist of dirt and filth which he has copied from somewhere. This person will definitely be away from the dirt and filth that is listed in his checklist but will be found engaged in countless such horrendous things which will

be more dirty than those things which he is avoiding. This happens only because those evil things are not mentioned in the checklist that he carries.

This difference that I mentioned is not a theoretical difference but you can actually see it in the lives of these who have gained popularity as people of Taqwa. On the one hand they follow the minute things of Shariah so scrupulously that if the length of one's beard is less than a particular size then it is declared to be 'fisq' (great disobedience). If the trouser is a little bit longer than the ankle then it is condemned as being punishable to Hell. To digress from the 'furui' (extra and supplementary) commands of the 'Fiqh' (jurisprudence) of their 'Maslak' (school of thought) is like abandoning religion. But on the other hand their negligence of the basic and fundamental principles is so pronounced that they have kept the entire lives of Muslims on excuses and political expediency. They have numerous justifications for escaping from the struggle of establishing Deen. All their efforts and hard work is directed at mapping an 'Islamic life' under the dominance of Kufr. And their misguidance has made Muslims content at the fact that living under a non-Muslim system or even after serving a non-Muslim system all the demands and requirements of Deen can be fulfilled by remaining under certain limited confines of religious life and there is no need to strive for anything more. Even more regrettable is the fact that if someone presents before them the real demands and requirements of Deen and draws their attention to the struggle of establishing the religion of Truth then not only do they ignore his words but offer all sorts of excuses, exemptions and tricks that might allow themselves and Muslims to escape this responsibility. Still this has no impact on their Taqwa and neither do people with religious inclination feel that their Taqwa is compromised. In the same way the difference between real and artificial Taqwa is manifested in various other forms but you can feel and realize it if you have the real understanding of Taqwa in your minds.

It does not mean that I want to reduce the importance or that I feel the etiquettes and commandments that are established by Hadith regarding decorum, attire and certain external or related to outwardly conduct of leading one's life are superfluous and unnecessary. God forbid that I entertain such thoughts in my heart. Actually I just want to ingrain upon you the fact that what is important is this real and genuine Taqwa and not these external and superficial things. Whoever will be blessed with real Taqwa will have a complete Islamic life that is useful and without conflict and contradiction. Slowly but surely Islam will manifest itself in his thoughts, feelings, inclination, temperament, life-style in the way he utilizes his time, his capabilities and the way he earns and spends and all the aspects of his worldly life.

As opposed to this if some externally visible things will be given importance over the real thing and will be unnecessarily be over emphasized and then without planting the seeds of real Taqwa and nurturing them then the result will be the same that I have described earlier. The first thing requires time and patience. It grows slowly and only after a period of time does it bear fruit just as it takes time for a seed to transform to a tree and give fruits and flowers. That is why people with a shallow temperament shun this path. The other thing can be created quickly and easily just as a piece of wood can be tied with some leaves and flowers and made to appear as a tree. This is the reason why this method of producing Taqwa is so popular. But obviously the natural requirements that are fulfilled by a real tree can never be fulfilled by these artificial ones.

EHSAAN

Now take Ehsaan which is the highest stage in Islam. Actually Ehsaan means to have an intense and deep love, true loyalty and sense of supreme sacrifice towards Allah, His Prophet (pbuh) and His religion which will make Muslims "Fana fil Islam" (ready to die for Islam). The basic impression of Taqwa is to have fear of God which motivates man to escape from the anger of God while the basic impression of

Ehsaan is to have love of God which motivates a man to seek His pleasure. Let us understand this difference through this example. Amongst the employees of the government are some who are discharging all their responsibilities with utmost hard work and dedication that have been entrusted to them. They follow all the rules and regulations and do not do anything which is objectionable in the eyes of the government. The other group of employees consist of those who are sincere, dedicated and ready to sacrifice their utmost and work very hard for the government. This group does not stop at only those duties that are assigned to them but they are always worried about how the interests of the state can be taken care of in the best possible way and in this mood they work more than their obligation and requirement. They are ready to sacrifice their selves, their wealth and their children if the state or the government is endangered. If the law is broken then it pains them. They become anxious when they see signs of rebellion against the government or state and then sacrifice their lives to try to quell it. They cannot imagine committing any deeds that are against the interests of the state. And they strive with their utmost to get rid of this problem. The inner desire of their heart is that their rule should be established in this world and their flag must flutter in all parts of the world.

Amongst these two categories the former are ‘Muttaqi’ (pious) of the government while the latter are it’s ‘Mohsin’ (achievers of excellence). Although those who are Muttaqi also get promotion and higher ranks and they are placed in the register of good employees but the rank and prizes that the people of Ehsaan get are incomparable to the rest. Even though the Muttaqi are worthy of appreciation and trust but the real strength of Islam is the group of Mohsineen and the work that Islam wants to perform in this world can only be accomplished by them.

After understanding the reality of Ehsaan you yourself can assess that the people who watch the religion of Truth crushed by Kufr, who are mute spectators to the Divine laws being defied and trampled, who see that the Divine laws are not

implemented but in fact rejected officially, who witness that the rule of God is not supreme but the rebels of God hold sway. They observe that as the rule of Kufr is established there is a moral and social upheaval and the Muslim Ummah itself is rapidly falling into moral turmoil and having disorder in their deeds and practice. And even after seeing all this, their hearts do not stir neither do they get anxious to change this. In fact in stark contrast if they satisfy and reconcile themselves and the Muslim community at the dominance of the unIslamic rule then how can they be listed amongst the Mohsineen? And after committing such a big crime how can they be elevated to such a lofty pedestal just by offering supplementary prayers of 'Chasht', 'Ishraq' and 'Tahajjud? They do 'Zikr' and meditation, give lectures on Quran and Hadith, follow and implement certain non-fundamental things of jurisprudence and rigorously follow certain specific and small Sunnah and keep teaching the art of purifying souls in the seminaries and abodes in which all the intricacies of Hadith, Fiqh and Tasawwuf are present but the one thing that is most conspicuous by its absence is real religiousness or real piety which creates a state in that although one may not have given up one's life for evil but offering ones allegiance to evil is sufficient to degrade him to a loyalist of Evil.

You will see this difference between loyalists and non-loyal in worldly nation states in that if there is rebellion or uprising in the country or some part of the country is occupied by the enemy then the people who accept the government of the enemies and rebels and make a compromise with them or make a government under their tutelage in which the real reins of power remain in the hand of the enemy and they get some rights and privileges; then no nation or community will accept these to be patriots no matter how rigorously they adhere to wearing the national attire and scrupulously following the small and little nationalist rites and traditions.

Today you have the live example of nations who came out of the occupation of Germany. How are the people being treated who adopted the path of cooperation and compromise

at the time of German occupation? All these nations and communities have only one standard to measure patriotism and that is to what extent has the person opposed and fought enemy occupation, what has he done to destroy the enemy and what has he done to bring the government back to power who he had pledged allegiance and loyalty. Then God forbid, do you think that Allah does not have the power to identify His loyalists as people of little intellect in this world do? Do you think that He can be deceived by the length of beards, by the distance between ankles and trouser ends, by the movement of the rosary beads, by Zikr, by reciting some fixed religious text, by supplementary prayers, meditation and other such acts?

MISCONCEPTIONS

Gentlemen! One more last thing and I shall conclude my speech. Because of sustained wrong thinking since a long period of time the importance of small and openly visible things is so much ingrained in the minds of common Muslims that no matter how much attention is drawn towards the principles of religion, regulations and the real spirit of religiousness, piety and Islamic morals but still people are finally attracted to the petty issues and get stuck with the small visible things which have been made as the real religion. The symptoms of this disease are also found in a lot of our cadre and sympathisers. I exert all my efforts to make people understand the reality of Deen, which things of Deen are important and what has priority and what does not? But even after all these efforts I see that people are still obsessed with the external and visible deeds and give precedence to the unimportant things over principles. I have been overwhelmed with letters since the last three days requesting that the people of Jamaat (be told to) increase the length of their beards, their trousers must be shortened above the ankles and other such small things must be rigorously observed. I have also come to know that some people have expressed the opinion that they notice an acute lack of these things in the Jamaat which they term as 'Roohaniyat' (spirituality). But they themselves are not

able to describe what exactly they mean by spirituality. Hence they conclude that one must adopt the goal and methodology of this Jamaat but for spiritual training and purifying ones heart one should look towards the 'khanqahs' (monasteries). All these things point out that despite our best efforts people have still not understood Deen. Whatever I have explained to you now about Iman, Islam, Taqwa and Ehsaan; in it if I have added something of my own besides the teachings of the Quran and the Hadith then it should immediately be pointed out to me. But if you agree that these four things that I have described are according to the Book of God and the Prophet (pbuh) of God then please think that where the demands and requirements of Iman are themselves not being fulfilled and where Taqwa and Ehsaan are completely absent there which spirituality can be found which you are searching. And as far as the small things of the Shariah that you have assumed to be the primary requirements of Deen I shall once again describe and clarify their position so that I am absolved of my responsibility.

First of all please think calmly as to why did Allah send His Prophets (peace be upon them) to this world. After all what was lacking in this world, what were the problems and defects that were present that necessitated the sending of Prophets? Was it that people were not keeping beards and the Prophets were sent to make them do so or that people's trousers would cover and reach beyond their ankles and that the Prophets were sent to make their lengths shorter? Were the various acts of the Prophet (Sunnah) which you scrupulously follow not prevalent in this world and were the Prophets required to start their practice and implementation? If you reflect on these questions then you yourselves will answer that these were not the real problems and defects in society and this was not the mission for sending Prophets. Then the question remains as to what were the real problems and defects that had to be removed and what were the good and virtues that needed to be established. The answer to this question can be nothing other than that the real problems that were spread throughout the world were

that people had moved away from the obedience and servitude of God, they were following their own man made laws and regulations and did not have any sense of responsibility and accountability towards God. Only because of this evil vices were born, wrong rules and practice became prevalent and the land was filled with corruption. Then the Prophets (peace be upon them) were also sent so that a sense of obedience to God, loyalty and accountability towards God is created. High morals should be encouraged and the affairs of this world should be run on the principles which give rise to goodness and virtue and which crushes evil and corruption. This was the only reason to send Prophets and finally this was the only reason to send Prophet Muhammad (pbuh) in this world.

Now see what Prophet Muhammad (pbuh) did to fulfil this mission, what method he adopted and followed what pattern or sequence. First of all the Prophet (pbuh) invited people towards Iman and then made that Iman firm and solid by deepening and strengthening its foundations. Then according to the demands and requirements of Iman by teaching and training the Prophet (pbuh) instilled the specialties of practical obedience and submission in the Muslims (i.e. Islam), moral purification (i.e. Taqwa) and a tremendous love and loyalty to God (i.e. Ehsaan). Then with the combined efforts of these sincere Muslims he (pbuh) started to replace the ungodly system of the old and prevalent Ignorance (Jahiliyat) with a just and pious system run by the moral and ethical principles of the Divine Laws. And then when these people (Sahaba) became Muslim, Muttaqi and Mohsin in all aspects like ones heart, soul, body, mind, morals, ideas and deeds and started doing the work which Allah wants His loyalists to do then and then only did Prophet (pbuh) started telling them about the decorum, attire, ways of eating drinking, ways of living and behaving and other visible things which are better and more appropriate for the pious. It means that he (pbuh) first transformed the raw material into molten gold and then minted gold coins out of it. He created soldiers first and then gave them uniforms. This is

the correct way to work which is very apparent by the study of the Quran and the Hadith.

If following the Sunnah means that one should follow the path of action which the Prophet (pbuh) adopted to fulfil the Will of God through His guidance, then believe me that it not following the Sunnah but going against it that without transforming people to real Momin, Muslim, Muttaqi and Mohsin they are being moulded into the external and apparently visible dye of the pious and some popular and accepted practices of the Mohsineen be imitated. It would be like putting the stamp of gold on pieces of iron and copper and put them into the market and to bring uniformed soldiers in the field without military training and without creating loyalty and a sense of supreme sacrifice. According to me this is pure fraud and that is the reason why these gold coins do not have any value in the market and neither can you attain any victory by this crowd of soldiers fit only for display.

Then what do you think will Allah appreciate? Just imagine that a person brings about true faith, he is aware of his obligations, has high morals, he restricts himself to the limits set by Allah and discharges the rights of loyalty and sacrifice but is useless as far as fashion is concerned and is not up to the mark according to the apparent and visible culture. His position shall be that of a good employee but a little uncultured. Maybe he may not get a higher position because of his boorish appearance. But do you think that because of this gruff and coarse demeanour his reward for loyalty will also be ignored and his Master will put him in the Hell fire only because he was not good looking and of good mannerism. Compare and contrast this with another person who is scrupulous to a fault in following the "Shariah-ee" fashion and is a stickler for cultural norms and manners but has defects in terms of loyalty, lacks dedication towards discharging ones obligations, has some weaknesses in his sense of honour because of the demands of his faith. Can you imagine that despite these weaknesses how much would God appreciate this person just for his culture and fashion? This is not a complicated legal matter for which you

will have to study books. Just by common sense one can judge that amongst the two which one is worthy of appreciation.

Even the people with lower intelligence definitely distinguish as to who really deserves appreciation. This British rule is there before you. You know how fashionable they are and how much they adore external manners and etiquette. But do you know what they appreciate most? The soldier who sacrifices his heart, mind and body for raising the flag of his country and does not flinch the least when the time comes for supreme sacrifice. He may be uncultured and unrefined according to their standards. He may not shave for days, may don uncivilized attire, may not observe etiquette while eating and drinking, may not know how to dance but despite all these defects they will elevate him, promote him and put him on a high pedestal. In contrast the person who is an example of fashion, culture, good manners and etiquettes but is weak in loyalty and offering sacrifice and when the time for trial and tribulation appears he gives precedence to his life, luxuries and personal interests over his duties, obligations and national honour. They will not give him any respect and probably might even court martial him. When the people of little intellect have this capacity then what do you imagine and think about God. Will he not differentiate between copper and gold or will He just look at the stamp over the coin or currency and accept it as having high value.

Please do not perceive that I am trying to belittle or reduce the importance of these external and outward things or giving orders to declare them to be unimportant which have been given to improve the outward and external aspects of life. I am of the opinion that a Momin must obey all such commandments as given by God and His Prophet (pbuh) and I also believe that Deen has come to improve both the internal and external of man. But what I want to impress upon you is that the first thing that is more important is internal and not external.

First you must worry about creating excellence within and then try to mould the external according to reality.

You must give priority and more importance to the qualities that are worthy of true appreciation by God and to elevate and promote was the real objective and mission of the Prophets. The external (Zahir) will automatically be elevated because of these qualities and if there is something missing then it will be covered and compensated as the various stages are covered and reached.

Dear Friends! I have delivered this long speech despite my weakness and illness only so that I can convey the Truth to you with complete clarification and relieve myself of this responsibility before God. Life is uncertain. Nobody knows when it will end. Hence I feel that I should be relieved of the responsibility of conveying the Truth. If there is something that requires explanation then please do ask and if I have said something against the Truth then please point it out and if I have delivered the Truth to you correctly then please bear witness (people raised their voices and said "we bear witness"). You are witness and so is God. I pray to Allah that He gives me and all of us the correct understanding of Deen and give us the Grace to fulfil all the demands and requirements of Deen. Amin!

TEHREEK-E-ISLAMI KI AKHLAQI BUNYAADAIN

MAULANA SYED ABUL ALA MAUDUDI

-IN ROMAN URDU

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TEHREEK-E-ISLAMI KI AKHLAQI BUNYAADAIN

*(Yeh taqreer 21 April 1945 ko Dar-ul-Islam, nazd Pathankot (Mashriqi Punjab) mein
Jamaat-e-Islami ke Kull Hind Ijtimaa ke aakhri ijlaas mein ki gayi thi)*

Rufaqa-o-Hazireen! Jaisa ke aap ko maloom hai, hamari jadd-o-jehad ka aakhri maqsood "**Inqilab-e-Imamat**" hai. Yani dunya mein hum jis intihai manzil tak pohanchana chahte hain woh yeh hai ke fussaqa-o-fujjar ki imamat-o-qiyadat khatam ho kar imamat-e-saliha ka nizaam qaim ho. Isi maqsad-e-azeem ke liye sayee-o-jehad ko hum dunya-o-aakhirat mein raza-e-Ilahi ke husool ka zariya samajhte hain.

Yeh cheez jise hum ne apna maqsad qarar diya hai afsos hai ke aaj is ki ahmiyat se Muslim aur ghair Muslim sabhi ghafil hain. Musalman ise mahz siyasi maqsad samajhte hain aur unhein kuch ehsaas nahi hai ke deen mein is ki kya ahmiyat hai. Ghair Muslim kuch taasub ki bina par aur kuch nawaqifiyat ki wajah se is haqeeqat ko jaante hi nahi ke darasal fussaqa-o-fujjar ki qiyadat hi nau-e-insani ke masaib ki jar hai aur insaan ki bhalai ka sara inhisar sirf is baat par hai ke dunya ke maamlaat ki sarbarah-kaari salih logon ke haathon mein ho. Aaj dunya mein jo fasad-e-azeem barpa hai, jo zulm aur tughyan ho raha hai, insani akhlaq mein jo aalam-geer bigaar ronuma hai, insani tamaddun-o-maeeshat-o-siyasat ki rag rag mein jo zahar sarayat kar gaye hain, zameen ke tamam wasail aur insani uloom ki daryaft karda sari quwwatein jis tarah insaan ki falah-o-behbood ke bajaye us ki tabahi ke liye istemal ho rahi hain, in sab ki zimmedari agar kisi cheez par hai to woh sirf yehi hai ke dunya mein chahe naik logon aur shareef insano ki kami na ho, magar dunya ke maamlaat un ke haath mein nahi hain, balkeh Khuda se phire hue aur madda-parasti-o-bad-akhlaqi mein doobe hue logon ke haathon mein hain. Ab agar koi shakhs dunya ki islah chahta ho aur fasad ko salah se, izzat ko aman se, bad-akhlaqiyon ko akhlaq-e-salihah se aur buraiyon ko bhalaiyon se badalne ka khwahish-mand ho to is ke liye mahz nekiyon ka waaz aur

Khuda-parasti ki talqeen aur husn-e-akhlaq ki targheeb hi kafi nahi hai, balkeh is ka farz hai ke nau-e-insani mein jitne salih anasir ise mil sakein unhein mila kar woh ijtimai quwwat baham pohanchaye jis se tamaddun ki zimam-e-kaar fasiqon se cheeni ja sake aur imamat ke nizaam mein taghayyur kiya ja sake.

ZIMAAM-E-KAAR KI AHMIYAT

Insani zindagi ke masail mein jis ko thodi si baseerat hasil ho, woh is haqeeqat se be-khabar nahi reh sakta ke insani maamlaat ke banao aur bigaar ka aakhri faisla jis masle par munhasir hai woh yeh sawaal hai ke maamlaat-e-insani ki zimaam-e-kaar kis ke haath mein hai. Jis tarah gaadi hamesha is taraf chala karti hai, jis samt par driver ise le jaana chahta hai aur doosre log jo gaadi mein baithe hon, khwasta-o-nakhwasta usi samt par safar karne ke liye majboor hote hain, isi tarah insani tamaddun ki gaadi bhi usi samt par safar kiya karti hai jis samt par woh log jaana chahte hain jin ke haath mein tamaddun ki baagein hoti hain. Zahir hai ke zameen ke saare zaraye jin ke qaboo mein hon, quwwat-o-iqtadar ki baagein jin ke haath mein hon, aam insano ki zindagi jin ke daaman se wabasta ho, khayalaat-o-afkar-o-nazariyaat ko banane aur dhalne ke wasail jin ke qabze mein hon, infraadi seeratton ki tameer aur ijtimai nizaam ki tashkeel aur akhlaqi qadron ki ta-ayyun jin ke ikhtiyar mein ho, un ki rehnumai-o-farmaanrawai ke tehat rehte hue insaaniyat bahaisiyat-e-majmooi is raah par chalne se kisi tarah baaz nahi reh sakti jis par woh ise chalana chahte hain. Yeh rehnuma-o-farmaanrawa agar Khuda-parast aur salih log hon to laa-mahala zindagi ka sara nizaam Khuda-parasti aur khair-o-salah par chale ga, bure log bhi acche banne par majboor hon ge, bhalaiyon ko nash-o-numa naseeb hogi aur buraiyan agar mitein gi nahi to kam az kam parwan bhi na chadh sakein gi lekin agar rehnumai-o-qiyadat aur farmaanrawai ka yeh iqtadar un logon ke haath mein ho jo Khuda se bargashta aur fisq-o-fujoor mein sargashta hon to aap se aap sara nizaam-e-zindagi Khuda se baghawataur zulm-o-bad-akhlaqi par chale ga, khayalaat-o-nazariyaat, uloom-o-aadab, siyasat-o-maeshat, tahzeeb-o-maashrat, akhlaq-o-maamlaat, adl-o-qanoon, sab ke sab bahaisiyat-e-majmooi bigar jayein ge.

Buraiyan khoob nash-o-numa paayein gi. Bhalaiyon ko zameen apne andar jagah dene se aur hawa aur paani unhein ghiza dene se inkar kar dein ge aur Khuda ki zameen zulm-o-jaur se labrez ho kar rahe gi, aise nizaam mein burai ki raah chalna aasan aur bhalai ki raah par chalna kya maani, qaim rehna bhi mushkil hota hai. Jis tarah aap ne kisi bade majma mein dekha hoga ke sara majma jis taraf ja raha ho is taraf chalne ke liye to aadmi ko kuch quwwat lagane ki bhi zaroorat nahi hoti balkeh woh majma ki quwwat se khud-ba-khud usi taraf badhta chala jata hai, lekin agar is ki mukhalif samt mein koi chalna chahe to woh bahut zor maar kar bhi ba-mushkil ek aadh qadam chal sakta hai, aur jitne qadam woh chalta hai majma ka ek hi reela is se kai gunne ziyada qadam use peeche dhakel deta hai, isi tarah ijtimai nizaam bhi jab ghair-salih logon ki qiyadat mein kufr-o-fisq ki raahon par chal padta hai to afraad aur girohon ke liye ghalat raah par chalna to itna aasan hojata hai ke unhein batur-e-khud is par chalne ke liye kuch zor lagane ki zaroorat nahi padti. Lekin agar woh is ke khilaf chalna chahein to apne jism-o-jaan ka sara zor lagane par bhi ek aadh qadam hi rah-e-raast par badh sakte hain aur ijtimai rau un ki muzahimat ke bawajood unhein dhakel kar milon peeche hata le jaati hai.

Yeh baat jo mein arz kar raha hoon, yeh ab koi aisi nazri haqeeqat nahi rahi hai jise sabit karne ke liye dalail ki zaroorat ho, balkeh waqiaat ne ise ek badeehi haqeeqat bana diya hai jis se koi sahib-e-deedah bina inkar nahi kar sakta. Aap khud hi dekh lein ke pichle sau baras ke andar aap ke apne mulk mein kis tarah khayalaat-o-nazariyaat badle hain, mazaq aur mizaj badle hain, sochne ke andaaz aur dekhne ke zaaviye badle hain, tahzeeb-o-akhlaq ke miyar aur qadr-o-qeemat ke paimane badle hain, aur kaun si cheez reh gayi hai jo badal na gayi ho. Yeh sara taghayyur jo dekhte dekhte aap ki isi sar-zameen mein hua is ki asli wajah aakhir kya hai? Kya aap is ki wajah is ke siwa kuch aur bata sakte hain ke jin logon ke haath mein zimaam-e-kaar thi, aur rehnumai-o-farmaanrawai ki baagon par jin ka qabza tha, unhein ne poore mulk ke akhlaq, azhaan, nafsiyat, maamlaat aur nizaam-e-tamaddun ko us saanche mein daal kar rakh diya jo un ki apni pasand ke mutabiq tha? Phir jin taaqaton ne is taghayyur ki muzahimat ki zara naap kar dekhein ke unhein kamyabi kitni hui aur nakami kitni. Kya

yeh waqia nahi hai ke kal jo muzahimat ki tehreek ke peshwa the, aaj un ki aulaad waqt ki rau mein bahi chali ja rahi hai aur un ke gharon tak mein bhi wohi sab kuch pohanch gaya hai jo gharon se bahar phail chuka tha? Kya yeh waqia nahi hai ke muqaddas tareen mazhabi peshwaon tak ki nasl se woh log uth rahe hain jinhein Khuda ke wujood aur wahye-o-risalat ke imkan mein bhi shakk hai? Is mushahide aur tajribe ke baad bhi kya kisi ko is haqeeqat ke tasleem karne mein ta-ammul ho sakta hai ke insani zindagi ke masail mein asl faisla-kun masala zimaam-e-kaar ka masala hai? Aur yeh ahmiyat is masle ne kuch aaj hi ikhtiyar nahi ki hai balkeh hamesha se is ki yehi ahmiyat rahi hai. "AN-NASU ALA DEENI MULOOKIHIM" bahut purana maqoola hai. Aur isi bina par Hadith mein qaumon ke banao aur bigaar ka zimmedar un ke ulema aur umara ko qarar diya gaya hai, kyun ke leadership aur zimaam-e-kaar inhi ke haath mein hoti hai.

IMAMAT-E-SALIHA KA QIYAM, DEEN KA HAQEEQI MAQSOOD HAI

Is tashreeh ke baad yeh baat aasani se samajh mein aa sakti hai ke deen mein is masle ki kya ahmiyat hai. Zahir baat hai ke Allah ka deen awwal to yeh chahta hai ke log bil-kulliya banda-e-haq ban kar rahein aur un ki gardan mein Allah ke siwa kisi aur ki bandagi ka halqa na ho. Phir woh chahta hai ke Allah hi ka qanoon logon ki zindagi ka qanoon ban kar rahe. Phir is ka mutalba yeh hai ke zameen se fasad mite, un munkarat ka isteesal kiya jaye jo ahl-e-zameen par Allah ke ghazab ke moojib hote hain aur un khairat-o-hasanat ko farogh diya jaye jo Allah ko pasand hain. In tamam maqasid mein se koi maqsad bhi is tarah poora nahi ho sakta ke nau-e-insani ki rehnumai-o-qiyadat aur maamlaat-e-insani ki sarbarah-kaari aimma-e-kufr-o-zalal ke haathon mein ho aur deen-e-haq ke pairon mahz un ke ma-tehat reh kar un ki di hui riayaton aur gunjaishon se faida uthate hue yaad-e-Khuda karte rahein. Yeh maqasid to lazmi taur par is baat ka mutalba karte hain ke tamam ahl-e-khair-o-salah jo Allah ki raza ke talib hon ijtimai quwwat paida karein aur sar-dhad ki bazi laga kar ek aisa

nizaam-e-haq qaim karne ki sayee karein jis mein imamat-o-rehnumai aur qiyadat-o-farmaanrawai ka mansab momineen-e-saliheen ke haathon mein ho. Is cheez ke bafhair woh mudda haasil nahi ho sakta jo deen ka asl mudda hai.

Isi liye deen mein imamat-e-saliha ke qiyam aur nizaam-e-haq ki iqamat ko maqsadi ahmiyat haasil hai aur is cheez se ghaflat baratne ke baad koi amal aisa nahi ho sakta jis se insaan Allah Ta'ala ki raza ko pohanch sake. Ghaur kijiye, aakhir Quran-o-Hadith mein iltizam-e-jamaat aur sam-o-itaat par itna zor kyun diya gaya hai ke agar koi shakhs jamaat se khurooj ikhtiyar kar le to us se qital wajib hai khwah woh kalma-e-tauheed ka qail aur namaz roze ka paband hi kyun na ho? Kya is ki wajah yeh aur sirf yehi nahi hai ke imamat-e-saliha aur nizaam-e-haq ka qiyam-o-baqa deen ka haqeeqi maqsood hai aur is maqsad ka husool ijtimai taaqat par mauqoof hai, lihaza jo shakhs ijtimai taaqat ko nuqsan pohanchata hai woh itne bade jurm ka irtikab karta hai jis ki talafi na namaz se ho sakti hai aur na iqrar-e-tauheed se? Phir dekhiye ke aakhir is deen mein jihad ko itni ahmiyat kyun di gayi hai ke is se ji churane aur munh modne walon par Quran Majeed nifaq ka hukm lagata hai? Jihad, nizaam-e-haq ki sayee ka hi to doosra naam hai, aur Quran isi jihad ko woh kasauti qarar deta hai jis par aadmi ka iman parkha jata hai. Bil-alfaaz-e-deegar jis ke dil mein iman hoga woh na to nizaam-e-batil ke tasallut par raazi ho sakta hai aur na nizaam-e-haq ke qiyam ki jad-o-jahad mein jaan-o-maal se dareegh kar sakta hai. Is maamle mein jo shakhs kam-zori dikhaye is ka iman hi mushtabah hai, phir bhala koi doosra amal ise kya nafa pohancha sakta hai?

Is waqt itna mauqa nahi hai ke mein aap ke saamne is masle ki poori tafseel bayan karoon magar jo kuch mein ne arz kiya hai woh is haqeeqat ko zahn-nisheen karne ke liye bilkul kafi hai ke Islam ke nuqta-e-nazar se imamat-e-saliha ka qiyam markazi aur maqsadi ahmiyat rakhta hai. Jo nation is deen par iman laya ho us ka kaam sirf itne hi par khatam nahi ho jata ke apni zindagi ko hatta-ul-imkan Islam ke saanche mein dhalne ki koshish kare balkeh ain is ke iman hi ka taqaza yeh hai ke woh apni tamam sayee-o-jahad ko is maqsad par markooz kar de ke zimaam-e-kaar kuffar-o-

fussaq ke haath se nikal kar saliheen ke haath mein aaye aur woh nizaam-e-haq qaim ho jo Allah Ta'ala ki marzi ke mutabiq dunya ke intizam ko durust kare aur durust rakhe. Phir chonkeh yeh maqsad-e-aala ijtimai koshish ke bafhair haasil nahi ho sakta is liye ek aisi jamaat-e-saliha ka wujood zaroori hai jo khud usool-e-haq ki paband ho aur nizaam-e-haq ko qaim karne, baqi rakhne aur theek theek chalane ke siwa dunya mein koi doosri gharaz pesh-e-nazar na rakhe. Rooye zameen par agar sirf ek hi aadmi momin ho tab bhi is ke liye yeh durust nahi hai ke apne aap ko akela pakar aur zaraye mafqood dekh kar nizaam-e-batil ke tasallut par raazi ho jaye ya ahwan-ul-baliyyatain ke sharai heele talash karke ghalba-e-kufr-o-fisq ke ma-tehat kuch aadhi pauni mazhabi zindagi ka sauda chukana shuru kar de. Balkeh is ke liye seedha aur saaf rasta yehi ek hai ke bandagan-e-Khuda ko is tareeq-e-zindagi ki taraf bulaye jo Khuda ko pasand hai. Phir agar koi is ki baat sun kar na de to us ka saari umr sirat-e-mustaqeem par khade ho kar logon ko pukarte rehna aur pukarte pukarte mar jaana is se lakh darje behtar hai ke woh apni zabaan se woh sadayein buland karne lage jo zalalat mein bhatki hui dunya ko marghoob hon, aur un raahon par chal pade jin par kuffar ki imamat mein dunya chal rahi ho. Aur agar kuch Allah ke bande is ki baat sunne par aamada ho jayein to is ke liye lazmi hai ke un ke saath mil kar ek jatha banaye aur yeh jatha apni tamam ijtimai quwwat us maqsad-e-azeem ke liye jad-o-jahad karne mein sarf kar de jis ka mein zikr kar raha hoon.

Hazraat! Mujhe Khuda ne deen ka jo thoda bahut ilm diya hai aur Quran-o-Hadith ke mutale se jo kuch baseerat mujhe haasil hui hai is se mein deen ka taqaza yehi kuch samajha hoon. Yehi mere nazdeek kitaab-e-Ilahi ka mutalba hai. Yehi ambiya ki sunnat hai aur mein apni is raye se hat nahi sakta jab tak koi Khuda ki kitaab aur Rasool ﷺ ki sunnat hi se mujh par sabit na kar de ke deen ka yeh taqaza nahi hai.

IMAMAT KE BAB MEIN KHUDA KI SUNNAT

Apni sayee ke is maqsad-o-muntaha ko samajh lene ke baad ab hamein us Sunnat Allah ko samajhne ki koshish karni chahiye jis ke ma-tehat hum apne is

maqsood ko pa sakte hain. Yeh kainat jis mein hum rehte hain, ise Allah Ta'ala ne ek qanoon par banaya hai aur is ki har cheez ek lage bandhe zabte par chal rahi hai. Yahan koi sayee mahz pakeeza khwahishat aur acchi niyaton ki bina par kaam-yab nahi ho sakti aur na mahz nufoos-e-qudsiya ki barkatein hi ise baar-aawar kar sakti hain, balkeh is ke liye un sharait ka poora hona zaroori hai jo aisi masai ki baar-aavari ke liye qanoon-e-Ilahi mein muqarrar hain. Aap agar ziraat karein to khwah aap kitne hi buzurg-sifat insaan hon aur tasbeeh-o-tahleel mein kitna hi mubalgha karte hon, bahar-haal aap ka phenka hua koi beej bhi barg-o-baar nahi la sakta jab tak aap apni sayee-e-kashtkari mein us qanoon ki poori poori pabandi malhooz na rakhein jo Allah Ta'ala ne khetan ki baar-aavari ke liye muqarrar kar diya hai. Isi tarah nizaam-e-imamat ka woh inqilab bhi jo aap ke pesh-e-nazar hai, kabhi mahz duaon aur paak tamannaon se rounama na ho sake ga balkeh is ke liye bhi na-guzeer hai ke aap us qanoon ko samjhein aur us ki saari shartein poori karein jis ke tehat dunya mein imamat qaim hoti hai, kisi ko milti hai aur kisi se chin-ti hai. Agarche is se pehle bhi mein is mazmoon ko apni tahreeron aur taqreeron mein isharatan bayan karta raha hoon, lekin aaj mein ise mazed tafseel-o-tashreeh ke saath pesh karna chahta hoon, kyun ke yeh woh mazmoon hai jise poori tarah samjhe baghair hamare saamne apni rah-e-amal wazih nahi ho sakti.

Insaan ki hasti ka agar tajziya kiya jaye to maloom hota hai ke is ke andar do mukhtalif haisiyatein payi jaati hain jo ek doosre se mukhtalif bhi hain aur baaham mili juli bhi.

Is ki ek haisiyat to yeh hai ke woh apna ek tabahi-o-haiwani wujood rakhta hai jis par wohi qawaneen jaari hote hain jo tamam tabiyyaat-o-haiwanat par farmaanrawai kar rahe hain. Is wujood ki kar-kardagi munhasir hai un aalat-o-wasail par, un maadi zaraye par, aur un tabahi haalaat par jin par doosri tamam tabahi aur haiwani maujoodat ki kar-kardagi ka inhisar hai. Yeh wujood jo kuch kar sakta hai qawaneen-e-tabahi ke tehat, aalat-o-wasail ke zariye se aur tabahi haalaat ke andar hi rehte hue kar sakta hai aur is ke kaam par aalam-e-asbab ki tamam quwwatein mukhalif ya muwafiq asar dalti hain.

Doosri haisiyat jo insaan ke andar numayan nazar aati hai woh is ke insaan hone ya bil-alfaaz-e-deegar ek akhlaqi wujood hone ki haisiyat hai. Yeh akhlaqi wujood tabiyyaat ka tabeh nahi hai balkeh un par ek tarah se hukoomat karta hai. Yeh khud insaan ke tabahi-o-haiwani wujood ko bhi aale ke taur par istemal karta hai aur khariji dunya ke asbab ko bhi apna tabeh banane aur un se kaam lene ki koshish karta hai. Is ki karkan quwwatein woh akhlaqi ausaaf hain jo Allah Ta'ala ne insaan mein wadeeyat farmaye hain aur is par farmaanrawai bhi tabahi qawaneen ki nahi balkeh akhlaqi qawaneen ki hai.

INSANI UROOJ-O-ZAWAAL KA MADAAR AKHLAQ PAR HAI

Yeh dono haisiyatein insaan ke andar mili juli kaam kar rahi hain aur majmooi taur par is ki kamyabi-o-nakami aur is ke urooj-o-zawaal ka madaar maaddi aur akhlaqi dono qism ki quwwaton par hai. Woh be-niyaz to na maaddi quwwat hi se ho sakta hai aur na akhlaqi quwwat hi se. Ise urooj hota hai to dono ke bal par hota hai. Aur woh girta hai to usi waqt girta hai jab yeh dono taaqatein is ke haath se jaati rehti hain ya un mein woh doosron ki bah-nisbat kam-zor ho jata hai. Lekin agar ghair nazar se dekha jaye to maloom hoga ke insani zindagi mein asl faisla-kun ahmiyat akhlaqi taaqat ki hai na ke maaddi taaqat ki. Is mein shakk nahi ke maaddi wasail ka husool, tabahi zaraye ka istemal, aur asbab-e-khariji ki muwafiqat bhi kamyabi ke liye shart-e-lazim hai aur jab tak insaan is aalam-e-tabahi mein rehta hai yeh shart kisi tarah saqit nahi ho sakti magar woh asl cheez jo insaan ko girati aur uthati hai aur jise is ki qismat ke banane aur bigadne mein sab se badh kar dakhil haasil hai woh akhlaqi taaqat hi hai. Zahir hai ke hum jis cheez ki wajah se insaan ko insaan kehte hain woh us ki jismaniyat ya haiwanianiyat nahi balkeh us ki akhlaqiyat hai. Aadmi doosri maujoodat se jis khusoosiyat ki bunyad par mumayyiz hota hai woh yeh nahi hai ke woh jagah gherta hai ya saans leta hai ya nasl-kushi karta hai balkeh us ki woh imtiaz-e-khusoosiyat jo ise ek mustaqil nau hi nahi Khalifatullah fil-ard banati hai woh is ka akhlaqi ikhtiyar

aur akhlaqi zimmedari ka hamil hona hai. Pas jab asl jauhar-e-insaaniyat akhlaq hai to la-mahala yeh manna pade ga ke akhlaqiyat hi ko insani zindagi ke banao aur bigaar mein faisla-kun maqam haasil hai aur akhlaqi qawaneen hi insaan ke urooj-o-zawaal par farma-rawa hain.

Is haqeeqat ko samajh lene ke baad jab hum akhlaqiyat ka tajziya karte hain to woh usooli taur par hamein do bade shobon mein munqasim nazar aate hain:

EK BUNIYADI INSANI AKHLAQIYAT, DOOSRE ISLAMI AKHLAQIYAT.

BUNIYADI INSANI AKHLAQIYAT

Buniyadi insani akhlaqiyat se murad woh ausaaf hain jin par insaan ke akhlaqi wujood ki asaas qaim hai. In mein woh tamam sifaat shamil hain jo dunya mein insaan ki kamyabi ke liye bahar-haal shart-e-lazim hain, khwah woh sahi maqsad ke liye kaam kar raha ho ya ghalat maqsad ke liye. In akhlaqiyat mein is sawaal ka koi dakhil nahi hai ke aadmi Khuda aur wahy aur aakhirat ko maanta hai ya nahi, taharat-e-nafs aur niyat-e-khair aur amal-e-salih se aarashta hai ya nahi, acche maqsad ke liye kaam kar raha hai ya bure maqsad ke liye. Qata-nazar is se ke kisi mein iman ho ya na ho, aur is ki zindagi paak ho ya naapaak, is ki sayee ka maqsad accha ho ya bura, jo shakhs aur jo giroh bhi apne andar woh ausaaf rakhta hoga, jo dunya mein kamyabi ke liye nageuzeer hain woh yaqeenan kaam-yab hoga, aur un logon se bazi le jaye ga jo in ausaaf ke lihaz se is ke muqable mein naqis hon ge.

Momin ho ya kafir, naik ho ya bad, muslih ho ya mufsid, gharaz jo bhi ho woh agar kargar insaan ho sakta hai to sirf isi soorat mein jab ke is ke andar irade ki taaqat aur faisle ki quwwat ho, azm aur hausla, sabr-o-sabat aur istiqlal ho, tahammul aur bardasht ho, himmat aur shujaat ho, mustaidee aur jafa-kashi ho, apne maqsad ka ishq aur is ke liye har cheez qurban kar dene ka bal-boota ho, hazm-o-ehtiyat aur maamla-fahmi-o-tadabbur ho, haalaat ko samajhne aur un ke mutabiq apne aap ko dhalne aur munasib tadbeer karne ki qabiliyat ho, apne jazbaat-o-khwahishat aur heyjanat par

qaboo ho, aur doosre insano ko mohne aur un ke dil mein jagah paida karne aur un se kaam lene ki salahiyat ho.

Phir na-guzeer hai ke is ke andar woh shareefana khasayel bhi kuch na kuch maujood hon, jo fi-al-haqeeqat jauhar-e-adamiyat hain aur jin ki badolat aadmi ka waqaar-o-aitibaar dunya mein qaim hota hai. Maslan khud-dari, fayyazi, rahm, ham-dardi, insaaf, wusat-e-qalb-o-nazar, sachchai, amaanat, raast-bazi, paas-e-ahd, maqooliyat, itidaal, shaaistagi, tahaarat-o-nazaafat, aur zahn-o-nafs ka inzibat.

Yeh ausaaf agar kisi qaum ya giroh ke beshtar afraad mein maujood hon to goya yun samjhein ke is ke pas woh sarmaya-e-insaaniyat maujood hai, jis se ek taaqatwar ijtimaiyat wujood mein aa sakti hai lekin yeh sarmaya mujtame ho kar bil-faal ek mazboot-o-mustahkam aur kargar ijtimai taaqat nahi ban sakta jab tak kuch doosre akhlaqi ausaaf bhi is ki madad par na aayein. Maslan tamam ya beshtar afraad kisi ijtimai nasb-ul-ain par muttafiq hon aur is nasb-ul-ain ko apni infraadi aghraz, balkeh apni jaan, maal aur aulaad se bhi azeez tar rakhein. In ke andar aapas ki muhabbat aur ham-dardi ho, unhein mil kar kaam karna aata ho. Woh apni khudi-o-nafsaniyat ko kam az kam is had tak qurban kar sakein jo munazzam sayee ke liye na-guzeer hai. Woh sahi-o-ghalat rehnuma mein tameez kar sakte hon aur mauzoon aadmiyon hi ko apna rehnuma banayein. In ke rehnumaon mein ikhlas aur husn-e-tadbeer aur rehnumai ki doosri zaroori sifaat maujood hon, aur khud qaum ya jamaat bhi apne rehnumaon ki itaat karna jaanti ho, un par aetimad rakhti ho aur apne tamam zehni, jismani aur maaddi zaraye un ke tasarruf mein de dene par tayyar ho. Naiz poori qaum ke andar aisi zinda aur hassaas raye-e-aam payi jaati ho jo kisi aisi cheez ko apne andar panapne na de jo ijtimai falah ke liye nuqsan-deh ho.

Yeh hain woh akhlaqiyat jinhein mein "buniyadi akhlaqiyat" ke lafz se tabeer karta hoon kyun ke fil-waaqe yehi akhlaqi ausaaf insaan ki akhlaqi taaqat ka asal manba hain aur insaan kisi maqsad ke liye bhi dunya mein kaam-yab sayee nahi kar sakta, jab tak in ausaaf ka zor is ke andar maujood na ho. In akhlaqiyat ki misal aisi hai jaise folaad ke woh apni zaat mein mazbooti-o-istihkam rakhta hai aur agar koi kargar

hathiyar ban sakta hai to isi se ban sakta hai, qata-nazar is se ke woh ghalat maqsad ke liye istemal ho ya sahi maqsad ke liye. Aap ke pesh-e-nazar sahi maqsad ho tab bhi aap ke liye mufeed hathiyar wohi ho sakta hai jo folaad se bana ho na ke sadi gali phus-phusi lakri jo ek zara se bojh aur mamooli si chot ki bhi taab na la sakti ho. Yehi woh baat hai jise Nabi ﷺ ne is hadith mein bayan farmaya hai ke " خَيْرُكُمْ فِي الْجَاهِلِيَّةِ خَيْرُكُمْ فِي الْإِسْلَامِ. " "Tum mein jo log jahiliyat mein acche the wohi Islam mein bhi acche hain."¹ Yani zamana-e-jahiliyat mein jo log apne andar jauhar-e-qabil rakhte the, wohi zamana-e-Islam mein mardan-e-kaar sabit hue. Farq sirf yeh hai ke un ki qabiliyatein pehle ghalat raahon mein sarf ho rahi theen aur Islam ne aa kar unhein sahi raah par laga diya. Magar bahar-haal nakara insaan na jahiliyat ke kisi kaam ke the na Islam ke. Nabi ﷺ ko Arab mein jo zabardast kamyabi haasil hui aur jis ke asraat thodi hi muddat guzarne ke baad darya-e-Sindh se le kar Atlantic ke sahil tak dunya ke ek bade hisse ne mehsoos kar liye, is ki wajah yehi to thi ke aap ko Arab mein behtareen insani mawad mil gaya tha, jis ke andar character ki zabardast taaqat maujood thi. Agar khuda-na-khwasta aap ko bode, kam-himmat, zaeef-ul-irada aur na-qabil-e-aetimid logon ki bheed mil jaati to kya phir bhi woh nataij nikal sakte the?

ISLAMI AKHLAQIYAT

Ab akhlaqiyat ke doosre shobe ko lijiye, jise mein "Islami Akhlaqiyat" ke lafz se tabeer kar raha hoon. Yeh buniyadi insani akhlaqiyat se alag koi cheez nahi hai balkeh usi ki tasheeh aur takmeel hai.

Islam ka pehla kaam yeh hai ke woh buniyadi insani akhlaqiyat ko ek sahi markaz-o-mihwar muhayya kar deta hai jis se wabasta ho kar woh sarapa khair ban jaate hain. Apni ibtidai soorat mein to yeh akhlaqiyat mujarrad ek quwwat hain jo khair bhi ho sakti hai aur shar bhi. Jis tarah talwar ka haal hai ke woh bas ek kaat hai jo daku

¹ Sahih al-Bukhari 3383

ke haath mein ja kar aala-e-zulm bhi ban sakti hai aur mujahid fi sabilillah ke haath mein ja kar waseela-e-khair bhi, usi tarah in akhlaqiyat ka bhi kisi shakhs ya giroh mein hona bajaye khud khair nahi hai, balkeh is ka khair hona mauqoof hai is amr par ke yeh quwwat sahi raah mein sarf ho aur ise sahi raah par lagane ki khidmat Islam anjam deta hai. Islam ki dawat-e-tauheed ka lazmi taqaza yeh hai ke dunya ki zindagi mein insaan ki tamam koshishon aur mehnaton ka aur is ki daud dhoop ka maqsad-e-tauheed Allah Ta'ala ki raza ka husool ho ²"وَإِلَيْكَ نَسْعَى وَنَحْفِذُ" aur is ka poora दौरا-e-fikr-o-amal in hudood se mahdood ho jaye jo Allah ne is ke liye muqarrar kar di hain.

³"إِلَيْكَ نَعْبُدُ وَلَكَ نُصَلِّي وَنَسْجُدُ" Is asaasi islah ka nateeja yeh hai ke woh tamam buniyadi akhlaqiyat jin ka abhi mein ne aap se zikr kiya hai sahi raah par lag jaate hain aur woh quwwat jo in akhlaqiyat ki maujoodgi se paida hoti hai, bajaye is ke ke nafs ya khandan ya qaum ya mulk ki sar-bulandi par har mumkin tareeqe se sarf ho, khalis haq ki sar-bulandi par sarf jaiz tareeqon hi se sarf hone lagti hai. Yehi cheez is ko ek mujarrad quwwat ke martabe se utha kar eijaban ek bhalai aur dunya ke liye ek rahmat bana deti hai.

Doosra kaam jo akhlaq ke bab mein Islam karta hai, woh yeh hai ke woh buniyadi insani akhlaqiyat ko mustahkam bhi karta hai aur phir in ke itlaaq ko intihai hudood tak wasee bhi kar deta hai. Misal ke taur par sabr ko lijiye. Bade se bade sabir aadmi mein bhi jo sabr dunyawī aghraz ke liye ho, is ki bardasht aur is ke sabat-o-qarar ki bas ek had hoti hai jis ke baad woh ghabra uthta hai lekin jis sabr ko tauheed ki jar se ghiza mile aur jo dunya ke liye nahi balkeh Allah Rabb-ul-Aalameen ke liye ho, woh tahammul-o-bardasht aur pa-mardi ka ek athah khazana hota hai jise dunya ki tamam mumkin mushkilat mil kar bhi loot nahi saktin. Phir ghair Muslim ka sabr nihayat mahdood nauiyat ka hota hai. Is ka haal yeh hota hai ke abhi to golon aur goliyon ki

² Dua e Qunoot - "وَإِلَيْكَ نَسْعَى وَنَحْفِذُ" [Khudaya hamari saari koshishein aur saari daud dhoop teri hi khush-noodi ke liye hain]

³ Dua e Qunoot - "إِلَيْكَ نَعْبُدُ وَلَكَ نُصَلِّي وَنَسْجُدُ" [Khudaya hum teri hi bandagi karte hain aur tere hi liye namaz aur sajde karte hain]

bochhar mein nihayat istiqlal ke saath ditta hua tha aur abhi jo jazbaat-e-shahwani ki taskeen ka koi mauqa saamne aaya to nafs-e-ammara ki ek mamooli tehreek ke muqable mein bhi na theer saka. Lekin Islam sabr ko insaan ki poori zindagi mein phaila deta hai aur ise sirf chand makhsoos qism ke khatrat, masaib aur mushkilat hi ke muqable mein nahi balkeh har us laalach, har us khauf, har us andishe aur har us khwahish ke muqable mein theerao ki ek zabardast taaqat bana deta hai jo aadmi ko rah-e-raast se hatane ki koshish kare. Dar-haqeeqat Islam momin ki poori zindagi ko ek sabirana zindagi banata hai jis ka buniyadi usool yeh hai ke umr bhar sahi tarz-e-amal par qaim raho khwah is mein kitne hi khatrat-o-nuqsanat aur mushkilat hon aur is dunya ki zindagi mein is ka koi mufeed nateeja nikalta nazar na aaye, aur kabhi fikr-o-amal ki burai ikhtiyar na karo khwah faidon aur umeedo ka kaisa hi khushnuma sabz-bagh tumhare saamne lahla-ha raha ho. Yeh aakhirat ke qataye nataij ki tawaqqo par dunya ki saari zindagi mein badi se rukna aur khair ki raah par jam kar chalna Islami sabr hai aur is ka zahoor lazman in shaklon mein bhi hota hai jo bahut mahdood paimane par kuffar ki zindagi mein nazar aati hain. Isi misal par doosre tamam buniyadi akhlaqiyat ko bhi aap qiyas kar sakte hain. Kuffar ki zindagi mein sahi fikri bunyad na hone ki wajah se woh za'ef aur mahdood hote hain aur Islam in sab ko ek sahi bunyad de kar muhkam bhi karta hai aur wasee bhi kar deta hai.

Islam ka teesra kaam yeh hai ke woh buniyadi akhlaqiyat ki ibtidai manzil par akhlaq-e-fazila ki ek nihayat shan-dar balai manzil tameer karta hai jis ki badolat insaan apne sharaf ki intihai bulandiyon par pohanch jata hai. Woh is ke nafs ko khud-gharzi se, nafsaniyat se, zulm se, be-hayai aur khala-at-o-be-qaidi se paak kar deta hai. Is mein Khuda-parasti, taqwa-o-parhezgari aur haq-parasti paida karta hai. Is ke andar akhlaqi zimmedariyon ka shaoor-o-ehsaas ubharta hai, is ko zabt-e-nafs ka khogar banata hai. Ise tamam makhlooqat ke liye kareem, fayyaz, raheem, ham-dard, ameen, be-gharaz khair-khwah, be-la'us munsif aur har haal mein sadiq-o-raast-baz bana deta hai, aur is mein ek aisi buland-paya seerat parwarish karta hai jis se hamesha sirf bhalai ki tawaqqo ho aur burai ka koi andisha na ho. Phir Islam aadmi ko mahz nek hi banane par iktifa nahi karta, balkeh Hadith-e-Rasool ﷺ ke alfaaz mein woh use "مَفَاتِيحُ الْخَيْرِ" use

"مَغَالِيقَ لِلشَّرِّ" (*bhalai ka darwaza kholne wala, aur burai ka darwaza band karne wala*)⁴ banata hai, yani woh eijaban yeh mission is ke supard karta hai ke dunya mein bhalai phailaye aur burai ko roke. Is seerat-o-akhlaq mein fitratan woh husn hai, woh kashish hai, woh bala ki quwwat-e-taskheer hai ke agar koi munazzam jamaat is seerat ki hamil ho aur amlan apne is mission ke liye kaam bhi kare jo Islam ne is ke supard kiya hai to is ki jahangeeri ka muqable karna dunya ki kisi quwwat ke bas ka kaam nahi.

SUNNAT ALLAH DAR-BAB-E-IMAMAT KA KHULASA

Ab mein chand alfaaz mein is Sunnat Allah ko bayan kiye deta hoon jo imamat ke bab mein ibtida-e-aafreenish se jaari hai aur jab tak nau-e-insani apni maujuda fitrat par zinda hai is waqt tak barabar jaari rahe gi, aur woh yeh hai:

Agar dunya mein koi munazzam insani giroh aisa maujood na ho jo Islami akhlaqiyat aur buniyadi insani akhlaqiyat dono se aarashta ho aur phir maaddi asbab-o-wasail bhi istemal kare, to dunya ki imamat-o-qiyadat lazman kisi aise giroh ke qabze mein de di jaati hai jo Islami akhlaqiyat se khwah bilkul hi aari ho lekin buniyadi insani akhlaqiyat aur maaddi asbab-o-wasail ke aetibar se doosron ki bah-nisbat ziyada badha hua ho. Kyun ke Allah Ta'ala bahar-haal apni dunya ka intizam chahta hai, aur yeh intizam usi giroh ke supard kiya jata hai, jo maujood-ul-waqt girohon mein ahl tar ho.

Lekin agar koi munazzam giroh aisa maujood ho jo Islami akhlaqiyat aur buniyadi insani akhlaqiyat dono mein baqi-manda insani dunya par fazeelat rakhta ho aur woh maaddi asbab-o-wasail ke istemal mein bhi kotahi na kare, to yeh kisi tarah mumkin nahi hai ke is ke muqable mein koi doosra giroh dunya ki imamat-o-qiyadat par qabiz reh sake. Aisa hona fitrat ke khilaf hai, Allah ki is sunnat ke khilaf hai jo

⁴ Sunan Ibn Majah 237

insano ke maamle mein us ne muqarrar kar rakhi hai, un waadon ke khilaf hai jo Allah ne apni kitaab mein momineen-e-saliheen se kiye hain aur Allah hargiz fasad pasand nahi karta ke is ki dunya mein ek salih giroh intizam-e-aalam ko theek theek us ki raza ke mutabiq durust rakhne wala maujood ho aur phir bhi woh mufsidon hi ke haath mein is intizam ki baag-dor rehne de.

Magar yeh khayal rahe ke is nateeje ka zahoor sirf usi waqt ho sakta hai jabkeh ek jamaat-e-saliha in ausaaf ki maujood ho. Kisi ek salih fard, ya mutafarriq taur par bahut se salih afraad ke maujood hone se istikhlaf fil-ard ka nizaam tabdeel nahi ho sakta khwah woh afraad apni jagah kaise hi zabardast auliya Allah balkeh payghambar hi kyun na hon. Allah ne istikhlaf ke mutalliq jitne waade bhi kiye hain, muntashir-o-mutafarriq afraad se nahi, balkeh ek jamaat se kiye hain jo dunya mein apne aap ko amlan "Khair-e-Ummat" aur "Ummat-e-Wasat" sabit kar de.

Naiz yeh bhi zahn-nisheen rahe ke aise ek giroh ke mahz wujood mein aa jaane hi se nizaam-e-imamat mein taghayyur waqe na ho jaye ga ke idhar woh bane aur idhar achanak aasman se kuch farishte utrein aur fussaqa-o-fujjar ko gaddi se hata kar unhein masnad-nisheen kar dein. Balkeh is jamaat ko kufr-o-fisq ki taaqaton se zindagi ke har maidan mein, har har qadam par kash-m-kash aur mujahida karna hoga aur iqamat-e-haq ki raah mein har qism ki qurbaniyan de kar apni muhabbat-e-haq aur apni ahliyat ka saboot dena pade ga. Yeh aisi shart hai jis se ambiya tak mustasna na rakhe gaye, kuja keh aaj koi is se mustasna hone ki tawaqqo kare.

BUNIYADI AKHLAQIYAT AUR ISLAMI AKHLAQIYAT KI TAAQAT KA FARQ

Maaddi taaqat aur akhlaqi taaqat ke tanasub ke bab mein Quran aur tareekh ke ghair mutala'e se jo Sunnat Allah mein samjha hoon woh yeh hai ke jahan akhlaqi taaqat ka sara inhisar sirf buniyadi insani akhlaqiyat par ho, wahan maaddi wasail badi ahmiyat rakhte hain. Hatta ke is amr ka bhi imkaan hai ke agar ek giroh ke pas maaddi

wasail ki taaqat bahut ziyada ho to woh thodi akhlaqi taaqat se bhi dunya par chha jata hai. Aur doosre giroh akhlaqi taaqat mein faiq tar hone ke bawajood mahz wasail ki kami ke bais dabe rehte hain. Lekin jahan akhlaqi taaqat mein Islami aur buniyadi dono qism ke akhlaqiyat ka poora zor shamil ho, wahan maaddi wasail ki intihai kami ke bawajood akhlaq ko aakhir-kar in tamam taaqaton par ghalba hasil ho kar rehta hai jo mujarrad buniyadi akhlaqiyat aur maaddi sar-o-saman ke bal bote par uthi hon. Is nisbat ko yun samjhiye ke buniyadi akhlaqiyat ke sath agar sau darje maaddi taaqat ki zaroorat hoti hai to Islami aur buniyadi akhlaqiyat ki majmoi quwwat ke sath sirf 25 darje maaddi taaqat kafi ho jaati hai, baqi 75 feesad quwwat ki kami ko mahz Islami akhlaq ka zor poora kar deta hai. Balkeh Nabi ﷺ ke ahd ka tajriba to yeh batata hai ke Islami akhlaq agar is paimane ka ho jo Huzoor ﷺ aur Aap ke Sahaba (R.A) ka tha to sirf panch feesad maaddi taaqat se bhi kaam chal jata hai. Yehi haqeeqat hai ke jis ki taraf ayat

إِنْ يَكُنْ مِنْكُمْ عِشْرُونَ صَابِرُونَ يَغْلِبُوا مِائَتِينَ⁵

mein isharah kiya gaya hai.

Yeh aakhri baat jo mein ne arz ki hai ise mahz khush-aaqedagi par mahmool na kijiye, aur na guman kijiye ke mein kisi mojaze aur karamat ka aap se zikr kar raha hoon. Nahi, yeh bilkul fitri haqeeqat hai jo isi aalam-e-asbab mein qanoon-e-illat-o-malool ke tehat pesh aati hai aur har waqt rounama ho sakti hai agar is ki illat maujood ho. Mein munasib samajhta hoon ke aage badhne se pehle chand alfaaz mein is ki tashreeh kar doon ke Islami akhlaqiyat se, jin mein buniyadi akhlaqiyat khud-ba-khud shamil hain, maaddi asbab ki 75 feesad balkeh 95 feesad kami kis tarah poori ho jaati hai.

Is cheez ko samajhne ke liye aap zara khud apne zamane hi ki bain-ul-aqwami soorat-e-haal par ek nigah daal kar dekhiye. Abhi aap ke saamne woh Fasaad-e-Azeem

⁵ [Agar tum mein se bees sabir aadmi hon to woh do sau par ghalib aaein ge. (Al-Anfal 8:65)]

hai jo aaj se saarhay paanch saal [5^{1/2}] pehle shuru hua tha⁶, Germany ki shikast par khatm hua hai aur Japan ki shikast bhi qareeb nazar aa rahi hai. Jahan tak buniyadi akhlaqiyat ka taalluq hai aur un ke aetibar se is fasad ke dono fareeq taqreeban masawi hain, balkeh baaz pehluon se Germany aur Japan ne apne hafeefon ke muqable mein ziyada zabardast akhlaqi taaqat ka saboot diya hai. Jahan tak uloom-e-tabiye aur un ke amli istemal ka taalluq hai is mein bhi dono fareeq barabar hain, balkeh is maamle mein kam az kam Germany ki fauqiyat to kisi se makhfi nahi hai. Magar sirf ek cheez hai jis mein ek fareeq doosre fareeq se bahut ziyada badha hua hai, aur woh hai maaddi asbab ki muwafiqat. Is ke pas aadmi apne dono hareefon (Germany wa Japan) se kai guna ziyada hain. Ise maaddi wasail un ki bah-nisbat badarja-e-ziyada hasil hain. Is ki jaghrafti position un se behtar hai aur ise tareekhi asbab ne un ke muqable mein bahut ziyada behtar haalaat faraham kar diye hain. Isi wajah se ise fatah naseeb hui hai aur isi wajah se aaj kisi aisi qaum ke liye bhi jis ki tadaad kam ho aur jis ki dast-ras mein maaddi wasail kam hon, is amr ka koi imkaan nazar nahi aata ke woh kaseer-ut-tadaad, kaseer-ul-wasail qaumon ke muqable mein sar utha sake, khwah woh buniyadi akhlaqiyat mein aur tabi uloom ke istemal mein un se kuch badh hi kyun na jaye, is liye ke buniyadi akhlaqiyat aur tabiye uloom ke bal par uthne wali qaum ka maamla do haal se khali nahi ho sakta, ya to woh khud apni qaumiyat ki parastar hogi aur dunya ko apne liye musakhkhar karna chahe gi, ya phir woh kuch aalam-gir usoolon ki hami ban kar uthe gi aur doosri qaumon ko un ki taraf dawat de gi. Pehli soorat mein to is ke liye kamyabi ki koi shakal bajuz is ke hai hi nahi ke woh maaddi taaqat aur wasail mein doosron se faiq tar ho. Kyun ke woh tamam qaumain jin par is ki is hirs-e-iqtadar ki zad pad rahi hogi, intihai ghusse wa nafrat ke sath is ki muzahimat karein gi aur is ka rasta rokne mein apni had tak koi kasar na utha rakhein gi. Rahi doosri soorat to is mein bila-shubha is ka imkaan to zaroor hai ke qaumon ke dil-o-dimagh khud-ba-khud is ki osooli dawat se musakhkhar hote chale jayein aur ise muzahimaton ko raste se hatane

⁶ Ishaara hai Jang-e-Azeem Doyam [World War II] ki Taraf, jo is Taqreer ke Waqt Jaari Thi.

mein bahut thodi quwwat istemal karni pade lekin yeh yaad rehna chahiye ke dil sirf chand khush-aand usoolon hi se musakhkhar nahi ho jaya karte balkeh unhein musakhkhar karne ke liye woh haqeeqi khair-khwahi, naik-neety, raast-bazi, be-gharzi, farakh-dili, fayyazi, ham-dardi aur sharafat wa adalat darkaar hai jo jang aur sulh, fatah aur shikast, dosti aur dushmani, tamam haalaat ki kadi aazmaishon mein khari aur be-laas sabit ho, aur yeh cheez akhlaq-e-fazila ki is buland manzil se taalluq rakhti hai jis ka maqaam buniyadi akhlaqiyat se bahut bartar hai. Yehi wajah hai ke mujarrad buniyadi akhlaqiyat aur maaddi taaqat ke bal par uthne wale khwah khule qaum-parast hon ya poshida qaum-parasti ke sath kuch aalam-gir usoolon ki dawat wa himayat ka dhong rachayein, aakhir-kar un ki saari jaddo-jhad aur kash-m-kash khali shakhsi ya tabqati ya qaumi khud-gharzi hi par aa theerti hai, jaisa ke aaj aap America, Bartaniya aur Russia ki siyasat-e-kharija mein numayan taur par dekh sakte hain. Aisi kash-m-kash mein yeh ek bilkul fitri amr hai ke har qaum doosri qaum ke muqable mein ek mazboot chattan ban kar khadi ho jaye, apni poori akhlaqi wa maaddi taaqat is ki muzahimat mein sarf kar de aur apne hudood mein ise hargiz raah dene ke liye tayyar na ho jab tak ke mukhalif ki bartar maaddi quwwat is ko pees kar na rakh de.

Achcha, ab zara tasawwur kijiye ke isi mahol mein ek aisa giroh (khwah woh ibtida'an ek hi qaum mein se utha ho magar "qaum" ki haisiyat se nahi, balkeh ek "jamaat" ki haisiyat se utha ho) paya jata hai jo shakhsi, tabqati, aur qaumi khud-gharziyon se bilkul paak hai. Is ki sai wa jaddo-jhad ki koi gharaz is ke siwa nahi hai ke woh nau-e-insani ki falah chand usoolon ki pairwi mein dekhta hai aur insani zindagi ka nizaam un par qaim karna chahta hai. In usoolon par jo society woh banata hai is mein qaumi wa watani aur tabqati wa nasli imtiyazat bilkul mafooqd hain. Tamam insaan is mein yeksaan huqooq aur masawi haisiyat se shamil ho sakte hain. Is mein rehnumai wa qiyadat ka mansab har us shakhs ya majmoaa-e-ashkhaas ko hasil ho sakta hai jo in usoolon ki pairwi mein sab par fauqiyat le jaye qatay-nazar is se ke is ki nasli wa watani qaumiyyat kuch hi ho. Hatta ke is mein is amr ka bhi imkaan hai ke agar maftooh iman la kar apne aap ko salih sabit kar de to fatih apni sar-furoshiyon aur jaan-fishaniyon ke saare samraat is ke qadmon mein la kar rakh de aur is ko imam maan kar

khud muqtadi banna qabool kar le. Yeh giroh jab apni dawat le kar uthta hai to woh log jo is ke usoolon ko chalne dena nahi chahte, is ki muzahimat karte hain aur is tarah fareeqain mein kash-m-kash shuru ho jaati hai. Magar is kash-m-kash mein jitni shiddat badhti jaati hai yeh giroh apne mukhalifon ke muqable mein utne hi ziyada afzal wa ashraf akhlaq ka saboot deta chala jata hai. Woh apne hi tarz-e-amal se sabit kar deta hai ke waqiye woh khalq-ullah ki bhalai ke siwa koi doosri gharaz pesh-e-nazar nahi rakhta. Is ki dushmani apne mukhalifon ki zaat ya qaumiyat se nahi balkeh sirf un ki dalalat wa gumrahi se hai jise woh chhod dein to woh apne khoon ke pyase dushman ko bhi seene se laga sakta hai. Ise laalach un ke maal-o-daulat ya un ki tijarat wa sanat ka nahi balkeh khud unhi ki akhlaqi aur roohani falah ka hai jo hasil ho jaye to in ki daulat unhi ko mubarak rahe. Woh sakht se sakht aazmaish ke mauqon par bhi jhoot, dagha aur makr-o-fareb se kaam nahi leta. Tedhi chaalon ka jawab bhi seedhi tadbeeron se deta hai. Intiqam ke josh mein zulm wa ziyadati par aamada nahi hota. Jang ke sakht lamhon mein bhi apne usoolon ki pairwi nahi chhodta, jin ki dawat dene ke liye woh utha hai. Sachchai, wafa-e-ahd aur husn-e-maamlat par har haal mein qaim rehta hai. Be-laag insaaf karta hai aur amanat wa diyanat ke is miyar par poora utarta hai, jise ibtida'an us ne dunya ke saamne miyar ki haisiyat se pesh kiya tha. Mukhalifeen ki zani, sharabi, juari aur sang-dil wa be-rahm faujon se jab is giroh ke Khuda-tars, pakbaz, ibadat-guzar, naik-dil aur raheem-o-kareem mujahidon ka muqabla pesh aata hai to fardan fardan un ki insaniyat un ki darandagi wa haiwaniyat par faiq nazar aati hai. Woh un ke pas zakhmi ya qaidi ho kar aate hain to yahan har taraf neki, sharafat aur pakeezgi-e-akhlaq ka mahol dekh khar un ki aaluda-e-najasat roohein bhi paak hone lagti hain aur yeh wahan गिरफ्तार ho kar jaate hain to un ka jauhar-e-insaniyat is tareek mahol mein aur ziyada chamak uthta hai. Unhein kisi ilaqe par ghalba hasil hota hai to maftooh aabadi ko intiqam ki jagah afw, zulm-o-jaur ki jagah rahm wa insaaf, shaqaawat ki jagah ham-dardi, takabbur wa nakhwat ki jagah hilm wa tawazo, galiyon ki jagah dawat-e-khair, jhoote propaganda ki jagah usool-e-haq ki tableegh ka tajriba hota hai, aur woh yeh dekh kar ash ash karne lagte hain ke fatih sipahi na un se auratein mangte hain, na dabe paon maal tatolte phirte hain, na un ki maashi taaqat ko kuchalne

ki fikr hoti hai, na un ki qaumi izzat ko thokar maarte hain, balkeh unhein agar kuch fikr hai to yeh ke jo mulk ab un ke charge mein hai is ke bashindon mein se kisi ki ismat kharab na ho, kisi ke maal ko nuqsan na pahunchhe, koi apne jaiz huqooq se mahroom na ho, koi bad-akhlaqi un ke darmiyan parwarish na pa sake aur ijtimai zulm-o-jaur kisi shakal mein bhi wahan baqi na rahe. Bakhilaf is ke jab fareeq-e-mukhalif kisi ilaqe mein ghus aata hai to saari aabadi is ki ziyadatizon aur be-rahmiyon se cheekh uthti hai. Ab aap khud hi andaza kar lein ke aisi ladai mein qaum-parastarana ladaiyon ki bah-nisbat kitna bada farq waqe ho jaye ga. Zahir hai ke aise muqable mein balatar insaniyat kamtar maaddi sar-o-saman ke bawajood apne mukhalifon ki aahan-posh haiwaniyat ko aakhir-kar shikast de kar rahe gi. Akhlaq-e-fazila ke hathiyar toap-o-tufang se ziyada door-maar sabit hon ge. Ain halat-e-jang mein dushman doston mein tabdeel hon ge, jismon se pehle dil musakhkhar hon ge, aabadiyon ki aabadiyan lade bhade bghair maftooh ho jayein gi aur yeh salih giroh jab ek martaba muthi-bhar jamiat aur thode se sar-o-saman ke sath apna kaam shuru kar de ga to rafta-rafta khud mukhalif camp hi se is ko general, sipahi, mahireen-e-fanoon, asla-ha, rasad, saman-e-jang sab kuch hasil hote chale jayein ge.

Yeh jo kuch mein arz kar raha hoon yeh nira qiyas aur andaza nahi hai balkeh agar aap ke saamne Nabi ﷺ aur Khulafa-e-Rashideen (R.A) ke daur-e-mubarak ki tareekh misal maujood ho to aap par wazih ho jaye ga ke fil-waqe is se pehle yehi kuch ho chuka hai aur aaj bhi yehi kuch ho sakta hai, bishart-e-ke kisi mein yeh tajriba karne ki himmat ho.

Hazraat! Mujhe tawaqqo hai ke is taqreer se yeh haqeeqat aap ke zahn-nisheen ho gayi hogi ke taaqat ka asl manba akhlaqi taaqat hai. Agar dunya mein koi munazzam giroh aisa maujood ho jo buniyadi akhlaqiyat ke sath Islami akhlaqiyat ka zor bhi apne andar rakhta ho aur maaddi wasail se bhi kaam le to yeh baat aqlan muhaal aur fitratan ghair mumkin hai ke is ki maujoodgi mein koi doosre giroh dunya ki imamat wa qiyadat par qabiz reh sake. Is ke sath mujhe umeed hai ke aap ne yeh bhi achchi tarah samajh liya hoga ke Musalmano ki maujuda past-haali ka asl sabab kya hai. Zahir baat

hai ke jo log na maaddi wasail se kaam lein, na buniyadi akhlaqiyat se aarashta hon aur na ijtimai taur par un ke andar Islami akhlaqiyat hi paye jayein woh kisi tarah bhi imamat ke mansab par faiz nahi reh sakte. Khuda ki atal be-laag sunnat ka taqaza yehi hai ke un par aise kafiron ko tarjeeh di jaye jo Islami akhlaqiyat se aari sahi magar kam az kam buniyadi akhlaqiyat aur maaddi wasail ke istemal mein to un se badhe hue hain, aur apne aap ko un ki bah-nisbat intizam-e-dunya ke liye ahl tar sabit kar rahe hain. Is maamle mein agar aap ko koi shikayat ho to Sunnat Allah se nahi balkeh apne aap se honi chahiye aur is shikayat ka nateeja yeh hona chahiye ke aap ab is khami ko door karne ki fikr karein jis ne aap ko imam se muqtadi aur pesh-rau se pas-rau bana kar chhoda hai.

Is ke baat zaroorat hai ke mein saaf aur wazih tareeqe se aap ke saamne Islami akhlaqiyat ki bunayadon ko bhi pesh kar doon, kyun ke mujhe maloom hai ke is maamle mein aam taur par Musalmano ke tasawwurat buri tarah uljhe hue hain. Is uljhan ki wajah se bahut hi kam aadmi yeh jaante hain ke Islami akhlaqiyat fil-waqe kis cheez ka nam hai aur is pehlu se insaan ki tarbiat wa takmeel ke liye kya cheezein kis tarteef wa tadreej ke sath is ke andar parwarish ki jani chahiye.

ISLAMI AKHLAQIYAT KE CHAR MARATIB:

Jis cheez ko hum Islami akhlaqiyat se tabeer karte hain, woh Quran-o-Hadith ki roo se dar-asl char maratib par mushtamil hai: **1. Iman, 2. Islam, 3. Taqwa, aur 4. Ihsan.** Yeh charon maratib yake baad deegare is fitri tarteef par waqe hain ke har baad ka martaba pehle martaba se paida hua aur lazman usi par qaim hota hai aur jab tak neech wali manzil pukhta wa muhkam na ho jaye doosri manzil ki tameer ka tasawwur tak nahi kiya ja sakta. Is poori imarat mein iman ko bunyad ki haisiyat hasil hai. Is bunyad par Islam ki manzil tameer hoti hai. Phir is ke oopar taqwa aur sab se oopar ihsan ki manzilein uthti hain. Iman na ho to Islam wa taqwa ya ihsan ka sire se koi imkaan hi nahi. Iman kamzor ho to is par kisi balai manzil ka boj nahi dala ja sakta, ya aisi koi manzil tameer kar bhi di jaye to woh bodi aur mutazalzil hogi. Iman

mahdood ho to jitne hudood mein woh mahdood hoga, Islam, taqwa aur ihsan bhi bas unhi hudood tak mahdood rahein ge. Pas jab tak iman poori tarah sahi, pukhta aur wasee na ho, koi mard-e-aqil jo deen ka fahm rakhta ho Islam, taqwa ya ihsan ki tameer ka khayal nahi kar sakta. Isi tarah taqwa se pehle Islam aur ihsan se pehle taqwa ki tasheeh, pukhtagi aur tausee zaroori hai. Lekin aksar hum dekhte hain ke log is fitri wa osooli tarteeb ko nazar-andaz karke iman wa Islam ki takmeel ke bghair taqwa wa ihsan ki baatein shuru kar dete hain aur is se bhi ziyada afsosnaak yeh hai ke bil-umoom logon ke zahnou mein iman wa Islam ka ek nihayat mahdood tasawwur ja-gazein hai. Isi wajah se woh samajhte hain ke mahz waza qata, libas, nishast-o-barkhast, akl-o-shurb aur aisi hi chand zahiri cheezon ko ek muqarrara naqshe par dhaal lena se taqwa ki takmeel ho jaati hai, aur phir ibadaat mein nawafil-o-azkar, aurad-o-wazaif aur apne hi baaz aamal ikhtiyar kar lena se ihsan ka buland maqaam hasil ho jata hai. Haalan-ke basa auqaat isi "taqwa" aur "ihsan" ke sath sath logon ki zindagiyan mein aisi sareeh alamatein bhi nazar aati hain jin se pata chalta hai ke abhi un ka iman hi sire se durust aur pukhta nahi hua hai. Yeh ghaltiyan jab tak maujood hain kisi tarah yeh umeed nahi ki ja sakti ke hum Islami akhlaqiyat ka nisaab poora karne mein kabhi kamyab ho sakein ge. Lahaza yeh zaroori hai ke hume **Iman, Islam, Taqwa aur Ihsan** ke in charon maratib ka poora poora tasawwur bhi hasil ho aur is ke sath hum in ki fitri tarteeb ko bhi achchi tarah samajh lein.

1. IMAN

Is silsile mein sab se pehle iman ko lijiye jo Islami zindagi ki bunyad hai. Har shakhs jaanta hai ke tauheed wa risalat ke iqrar ka nam iman hai. Agar koi shakhs is ka iqrar kar le to is se woh qanooni shart poori ho jaati hai jo दौरا-e-Islam mein dakhil hone ke liye rakhi gayi hai aur woh is ka mustahiq ho jata hai ke is ke sath Musalmano ka sa maamla kiya jaye. Magar kya yehi sada iqrar, jo ek qanooni zaroorat poori karne ke liye kafi hai, is gharaz ke liye bhi kafi ho sakta hai ke Islami zindagi ki saari seh-manzila imarat sirf usi bunyad par qaim ho sake? Log aisa hi samajhte hain aur is liye jahan yeh iqrar maujood hota hai wahan amlī Islam aur taqwa aur ihsan ki tameer shuru

kar di jaati hai, jo aksar hawai qile se ziyada paidar sabit nahi hoti lekin fil-waqe ek mukammal Islami zindagi ki tameer ke liye yeh nazugeer hai ke iman apni tafseelat mein poori tarah wasee aur apni gehrai mein achchi tarah mustahkam ho. Iman ki tafseelat mein se jo shoba bhi chhoot jaye ga, Islami zindagi ka wohi shoba tameer hone se reh jaye ga, aur is ki gehrai mein jahan bhi kasar reh jaye gi Islami zindagi ki imarat usi maqaam par bodi sabit hogi.

Misal ke taur par iman-billah ko dekhiye jo deen ki awwaleen bunyad hai. Aap dekhein ge ke Khuda ka iqrar apni sada soorat se guzar kar jab tafseelat mein pohanchta hai, to logon ke zahn mein is ki be-shumar sooratein ban jaati hain. Kahin woh sirf is had par khatm ho jata hai ke be-shak Khuda maujood hai aur dunya ka khaliq hai aur apni zaat mein akela hai, kahin is ki intihai wusat bas itni hoti hai ke Khuda hamara mabood hai aur hume is ki parastish karni chahiye. Kahin Khuda ki sifat aur is ke huqooq-o-ikhtiyarat ka tasawwur kuch ziyada wasee ho kar bhi is se aage nahi badhta ke aalim-ul-ghaib, samee-wa-baseer, samee-ud-dawat wa qazi-ul-hajat aur "parastish" ki tamam juzwi shaklon ka mustahiq hone mein Khuda ka koi shareek nahi, aur yeh ke "mazhabi maamlat" mein aakhri sanad Khuda hi ki kitaab hai. Zahir hai ke in mukhtalif tasawwurat se ek hi tarz ki zindagi nahi ban sakti, balkeh jo tasawwur jitna mahdood hai amlī zindagi aur akhlaq mein bhi lazman Islami rang utna hi mahdood hoga, hatta ke jahan aam mazhabi tasawwurat ke mutabiq iman-billah apni intihai wusat par pohanch jaye ga wahan bhi Islami zindagi is se aage na badh sake gi ke Khuda ke baghiyon ki wafadari aur Khuda ki wafadari ek sath ki jaye, ya nizaam-e-kufr aur nizaam-e-Islam ko samo kar ek murakkab bana liya jaye.

Isi tarah iman-billah ki gehrai ka paimana bhi mukhtalif hai. Koi Khuda ka iqrar karne ke bawajood apni kisi mamooli se mamooli cheez ko bhi Khuda par qurban karne ke liye aamada nahi hota. Koi baaz cheezon se Khuda ko azeez tar rakhta hai magar baaz cheezein ise Khuda se azeez tar hoti hain. Koi apni jaan maal tak Khuda par qurban kar deta hai magar apne rujhanat-e-nafs aur apne nazriyat wa afkar ki qurbani ya apni shohrat ki qurbani ise gawara nahi hoti. Theek theek isi tanasub se Islami

zindagi ki paidari wa na-paidari bhi mutayyan hoti hai aur insaan ka Islami akhlaq theek usi maqaam par dagha de jata hai jahan is ke neeché iman ki bunyad kamzor reh jaati hai.

Ek mukammal Islami zindagi ki imarat agar uth sakti hai to sirf usi iqrar-e-tauheed par uth sakti hai jo insaan ki poori infiradi wa ijtimai zindagi par wasee ho, jis ke mutabiq insaan apne aap ko aur apni har cheez ko Khuda ki milk samjhe, ise apna aur tamam dunya ka ek hi jaiz malik, mabood, mutaa aur sahib-e-amr-o-nahi tasleem kare. Usi ko hidayat ka sarchashma maane aur poore shaoor ke sath is haqeeqat par mutmain ho jaye ke Khuda ki ata'at se inhiraaf, ya is ki hidayat se be-niyazi, ya is ki zaat-o-sifat aur huqooq-o-ikhtiyarat mein ghair ki shirkat jis pehlu aur jis rang mein bhi hai sarasar dalalat hai. Phir is imarat mein agar istihkam paida ho sakta hai to sirf usi waqt jabkeh aadmi poore shaoor aur poore irade ke sath yeh faisla kare ke woh aur is ka sab kuch Allah ka hai aur Allah hi ke liye hai. Apne miyar-e-pasand wa na-pasand ko khatm karke Allah ki pasand wa na-pasand ke tabe kar de, apni khud-sari ko mita kar apne nazriyat wa khayalat, khwahishat wa jazbaat aur andaz-e-fikr ko is ilm ke mutabiq dhaal le jo Khuda ne apni kitaab mein diya hai. Apni un wafadariyon ko darya-burd kar de jo Khuda ki wafadari ke tabe na hon balkeh is ke mad-de-muqabil bani hui hon ya ban sakti hon. Apne dil mein sab se buland maqaam par Khuda ki mohabbat ko bithaye aur har us but ko dhoond dhoond kar apne nahan-khana-e-dil se nikal phenke jo Khuda ke muqable mein azeez tar hone ka mutalaba karta ho. Apni mohabbat aur nafrat, apni dosti aur dushmani, apni raghbat aur karahiyaat, apni sulh aur jang, har cheez ko Khuda ki marzi mein is tarah gum kar de ke is ka nafs wohi chahne lage jo Khuda chahta hai aur usi se bhagne lage jo Khuda ko na-pasand hai. Yeh hai iman-billah ka haqeeqi martaba aur aap khud samajh sakte hain ke jahan iman hi in haisiyaton se apni wusat wa hamma-geeri aur apni pukhtagi wa mazbooti mein naqis ho wahan taqwa ya ihsan ka kya imkaan ho sakta hai. Kya is naqs ki kasar dadhiyon ke tool aur libas ki tarash kharash ya subha-gardani ya tahajjud-khwani se poori ki ja sakti hai?

Isi par doosre imaniat ko bhi qiyas kar lijiye. Nubuwwat par iman is waqt tak mukammal nahi hota jab tak insaan ka nafs zindagi ke saare maamlat mein Nabi ﷺ ko apna rehnuma na maan le aur is ki rehnumai ke khilaf ya is se aazad jitni rehnumaiyan hon unhein radd na kar de. Kitaab par iman is waqt tak naqis hi rehta hai jab tak nafs mein Kitaab-ullah ke bataye hue usool-e-zindagi ke siwa kisi doosri cheez ke tasallut par raza-mandi ka shaiba bhi baqi ho ya ittiba-e-ma-anzal-ullah ko apni aur saari dunya ki zindagi ka qanoon dekhne ke liye qalb-o-rooh ki be-chaini mein kuch bhi kasar ho. Isi tarah aakhirat par iman bhi mukammal nahi kaha ja sakta jab tak nafs पूरी तरह aakhirat ko dunya par tarjeeh dene aur ukhrawi qadron ke muqable mein dunyawī qadron ko thokra dene par aamada na ho jaye aur aakhirat ki jawab-dehi ka khayal use zindagi ki har raah par chalte hue qadam qadam par khatakne na lage. Yeh bunyadein hi jahan पूरी na hon aakhir wahan Islami zindagi ki aalishan imarat kis shay par tameer hogi? Jab logon ne in bunyadon ki tausee wa takmeel aur pukhtagi ke bghair tameer-e-akhlaq-e-Islami ko mumkin samjha, tab hi to naubat yahan tak pohanchi ke Kitaab-ullah ke khilaf faisla karne wale judge, ghair-shari qaneen ki bunyad par muqadme ladne wale wakeel, nizaam-e-kufr ke mutabiq maamlat-e-zindagi ka intizam karne wale karkun, kafirana usool-e-tamaddun wa riyasat par zindagi ki tashkeel wa tasees ke liye ladane wale leader aur pairaw, gharz sab ke liye taqwa wa ihsan ke maratib-e-aaliya ka darwaza khul gaya, bishart-e-ke woh apni zindagi ke zahiri andaz wa atwar ko ek khaas naqshe par dhaal lein, aur kuch nawafil-o-azkar ki aadat daal lein.

2. ISLAM

Iman ki yeh bunyadein jin ka mein ne abhi aap se zikr kiya hai, jab mukammal aur gehri ho jaati hain, tab un par Islam ki manzil shuru hoti hai. Islam dar-asl iman ke amlī zahoor ka doosra nam hai. Iman aur Islam ka bahami taalluq waisa hi hai jaisa beej aur darakht ka taalluq hota hai. Wohi darakht ki shakal mein zahir ho jata hai. Hatta ke darakht ka imtihaan karke ba-asani yeh maloom kiya ja sakta hai ke beej mein kya tha aur kya na tha. Aap na yeh tasawwur kar sakte hain ke beej is mein maujood

bhi ho phir bhi darakht paida na ho, aisa hi maamla iman aur Islam ka hai. Jahan iman maujood hoga, lazman is ka zahoor aadmi ki aqli zindagi mein, akhlaq mein, bartao mein, taalluqat mein, katne aur judne mein, daud dhoop ke rukh mein, mazaq wa mizaj ki iftad mein, sai wa jaddo-jhad ke raston mein, auqat aur quwwaton aur qabliyatou ke masraf mein, gharz mazahir-e-zindagi ke har har juzw mein ho kar rahe ga. In mein se jis pehlu mein bhi Islam ke bajaye ghair-Islam zahir ho raha ho yaqeen kar lijiye ke is pehlu mein iman maujood nahi hai ya hai to bilkul boda aur be-jaan hai aur agar aqli zindagi saari hi ghair-musalmana shan se basar ho rahi ho, to jaan lijiye ke dil iman se khali hai ya zameen itni banjar hai ke iman ka beej barg-o-baar nahi la raha hai. Bahar-haal mein ne jahan tak Quran-o-Hadith ko samjha hai yeh kisi tarah mumkin nahi hai ke dil mein iman ho aur amal mein Islam na ho.

(Is mauqe par ek sahib ne uth kar poocha ke iman aur amal ko aap ek hi cheez samajhte hain ya in dono mein kuch farq hai? Is ke jawab mein kaha:)

Aap thodi dair ke liye apne zahn se un bahson ko nikal dein jo fuqaha aur mutakallimeen ne is masle mein ki hain aur Quran se is maamle ko samajhne ki koshish karein. Quran se saaf maloom hota hai ke iteqadi iman aur aqli Islam lazim-o-malzoom hain. Allah Ta'ala jagah jagah iman aur amal-e-salih ka sath sath zikr karta hai aur tamam achche waade jo us ne apne bandon se kiye hain unhi logon se mutalliq hain jo iteqadan momin aur amlan muslim hon. Phir aap dekhein ge ke Allah Ta'ala ne jahan jahan munafiqeen ko pakda hai wahan un ke amal hi ki kharabiyon se un ke iman ke naqs par daleel qaim ki hai aur aqli Islam hi ko haqeeqi iman ki alamat tahrraya hai. Is mein koi shak nahi ke qanooni lihaz se kisi shakhs ko kafir tahrrane aur ummat se is ka rishta kaat dene ka maamla doosra hai aur is mein intihai ahtiyat malhooz rakhni chahiye magar mein yahan is iman wa Islam ka zikr nahi kar raha hoon jis par dunya mein fiqhi ahkam murattab hote hain balkeh yahan zikr is iman wa Islam ka hai jo Khuda ke han mutabar hai aur jis par ukhrawi nataij mutarattab hone wale hain. Qanooni nuqta-e-nazar ko chhod kar haqeeqat-e-nafs-ul-amri ke lihaz se agar aap dekhein ge to yaqeenan yehi payein ge ke jahan amlan Khuda ke aage sipar-andazi aur

sipurdagi wa hawalagi mein kami hai, jahan nafs ki pasand Khuda ki pasand se mukhtalif hai, jahan Khuda ki wafadari ke sath ghair ki wafadari nibh rahi hai, jahan Khuda ka deen qaim karne ki sai ke bajaye doosre mashaghil mein inhimaak hai, jahan koshishein aur mehnaton rah-e-Khuda ke bajaye doosri rahon mein sarf ho rahi hain wahan zaroor iman mein naqs hai aur zahir hai ke naqis iman par taqwa aur ihsan ki tameer nahi ho sakti, khwah zahir ke aetibar se muttaqiyon ki si waza banane aur muhsineen ke se baaz aamal ki naqal utarne ki kitni hi koshish ki jaye. Zahir-faraib shaklein agar haqeeqat ki rooh se khali hon to un ki misal bilkul aisi hi hai jaisi ek nihayat khoobsurat aadmi ki laash behtareen waza wa haiyat mein maujood ho magar is mein jaan na ho. Is khoobsurat laash ki zahiri shan se dhoka kha kar aap agar kuch tawaqqoat is se wabasta kar lein ge to waqeat ki dunya apne pehle hi imtihan mein is ka nakarah hona sabit kar de gi aur tajribe se aap ko khud hi maloom ho jaye ga, ke ek bad-soorat magar zinda insaan ek khoobsurat magar be-rooh laash se bahar-haal ziyada kargar hota hai. Zahir-faraibiyon se aap apne nafs ko to zaroor dhoka de sakte hain lekin aalam-e-waqe par kuch bhi asar nahi daal sakte aur na Khuda ki meezan hi mein koi wazan hasil kar sakte hain. Pas agar aap ko zahiri nahi balkeh woh haqeeqi taqwa aur ihsan matloob ho jo dunya mein deen ka bol bala karne aur aakhirat mein khair ka palda jhukane ke liye darkaar hai to meri is baat ko achchi tarah zahn-nisheen kar lijiye ke oopar ki yeh dono manzilein kabhi nahi uth saktin jab tak iman ki bunyad mazboot na ho jaye aur is ki mazbooti ka saboot aqli Islam yani bil-faal ata'at wa farman-bardari se na mil jaye.

3. TAQWA

Taqwa ki baat karne se pehle yeh samajhne ki koshish kijiye ke taqwa hai kya cheez? Taqwa haqeeqat mein kisi waza-o-haiyat aur kisi khaas tarz-e-muashirat ka nam nahi hai, balkeh dar-asl woh nafs ki is kaifiyat ka nam hai jo Khuda-tarsi aur ehsaas-e-zimmedari se paida hoti hai aur zindagi ke har pehlu mein zahoor karti hai. Haqeeqi taqwa yeh hai ke insaan ke dil mein Khuda ka khauf ho, abdiyat ka shaoor ho, Khuda ke saamne apni zimmedari wa jawab-dehi ka ehsaas ho, aur is baat ka zinda idraak

maujood ho ke dunya ek imtihan-gah hai jahan Khuda ne ek mohlat-e-umr de kar mujhe bheja hai aur aakhirat mein mere mustaqbil ka faisla bilkul is cheez par munhasir hai ke mein is diye hue waqt ke andar is imtihan-gah mein apni quwwaton aur qabliyatou ko kis tarah istemal karta hoon, is sar-o-saman mein kis tarah tasarruf karta hoon jo mashiyyat-e-ilahi ke taht mujhe diya gaya hai aur in insano ke sath kya maamla karta hoon jin se qaza-e-ilahi ne mukhtalif haisiyaton se meri zindagi mutalliq kar di hai. Yeh ehsaas-o-shaoor jis shakhs ke andar paida ho jaye is ka zameer bedar hota hai. Is ki deeni his taiz ho jaati hai. Is ko woh har cheez khatakne lagti hai jo Khuda ki raza ke khilaf ho. Is ke mazaq ko har woh shay na-gawar hone lagti hai jo Khuda ki pasand se mukhtalif ho, woh apne nafs ka aap jaiza lene lagta hai ke mere andar kis qism ke rujhanat wa mailanat parwarish pa rahe hain. Woh apni zindagi ka khud muhasiba karne lagta hai ke mein kin kaamon mein apna waqt aur apni quwwatein sarf kar raha hoon. Woh sareeh mamnoonat to darkinar mushtabah umoor mein bhi muhtala hote hue khud-ba-khud jhajakne lagta hai. Is ka ehsaas-e-farz ise majboor kar deta hai ke tamam awamir ko poori farman-bardari ke sath baja laye. Is ki Khuda-tarsi har us mauqe par is ke qadam mein larzish paida kar deti hai jahan hudood-ullah se tajawuz ka andisha ho, huqooq-ullah aur huqooq-ul-ibad ki nigahdasht aap se aap is ka wateera ban jaati hai aur is khayal se bhi is ka zameer kaamp uthta hai ke kahin is se koi baat haq ke khilaf sarzad na ho jaye. Yeh kaifiyat kisi ek shakal ya kisi makhsoos daire mein hi zahir nahi hoti balkeh aadmi ke poore tarz-e-fikr aur is ke tamam karname-e-zindagi mein is ka zahoor hota hai, aur is ke asar se ek aisi hamwar wa yek-rang seerat paida hoti hai jis mein aap har pehlu se ek hi tarz ki pakeezgi wa safai payein ge. Bakhilaf is ke jahan taqwa bas is cheez ka nam rakh liya gaya hai, ke aadmi chand makhsoos shaklon ki pabandi aur makhsoos tareeqon ki pairwi ikhtiyar kare aur masnooi taur par apne aap ko ek aise saanche mein dhaal le jis ki paimaish ki ja sakti ho, wahan aap dekhein ge ke woh chand ashkala-e-taqwa jo sikha di gayi hain, un ki pabandi to intihai ihtimam ke sath ho rahi hai, magar is ke sath zindagi ke doosre pehluon mein woh akhlaq, woh tarz-e-fikr aur woh tarz-e-amal bhi zahir ho rahe hain jo maqaam-e-taqwa to darkinar, iman ke ibtidai muqtaziyat se bhi munasibat nahi rakhte, yani Hazrat

Maseeh (A.S) ki tamsili zaban mein machhar chhane ja rahe hain aur oont be-takallufi ke sath nigle ja rahe hain.

Haqeeqi taqwa aur masnooi taqwa ke is farq ko yun samjhiye ke ek shakhs to woh hai jis ke andar taharat wa nazafat ki his maujood hai aur pakeezgi ka zauq paya jata hai. Aisa shakhs gandagi se fi-nafsihi nafrat kare ga khwah woh jis shakal mein bhi ho, aur taharat ko bajaye khud ikhtiyar kar le ga khwah is ke mazahir ka ihata na ho sakta ho, bakhilaf is ke ek doosra shakhs hai jis ke andar taharat ki his maujood nahi hai magar woh gandagiyan aur taharaton ki ek fehrist liye phirta hai jo kahin se us ne naqal kar li hai. Yeh shakhs in gandagiyan se to sakht ijhtinaab kare ga jo us ne fehrist mein likhi hui payi hain, magar be-shumar aisi ghinaoni cheezon mein aaluda paya jaye ga jo un gandagiyan se badarja-e-ziyada na-paak hon gi jin se woh bach raha hai, sirf is wajah se ke woh is fehrist mein darj hone se reh gayin. Yeh farq jo mein aap se arz kar raha hoon, yeh mahz ek nazri farq nahi hai baatil-ke aap is ko apni aankhon se in hazraat ki zindagiyan mein dekh sakte hain jin ke taqwa ki dhoom machi hui hai. Ek taraf un ke han juziyat-e-shara ka yeh ihtimam hai ke dadhi ek khaas miqdar se kuch bhi kam ho to fisq ka faisla nafiz kar diya jata hai. Paincha takhne se zara neeche ho jaye to jahannam ki waeed suna di jaati hai. Apne maslak-e-fiqhi ke furooi ahkam se hatna un ke nazdeek goya deen se nikal jana hai lekin doosri taraf deen ke usool wa kulliyat se un ki ghaflat is had ko pehanchi hui hai ke Musalmano ki poori zindagi ka madar unhon ne rukhshaton aur siyasi maslihathon par rakh diya hai. Iqamat-e-deen ki sai se gareez ki be-shumar rahein unhon ne nikal rakhi hain. Ghalba-e-kufr ke taht "Islami zindagi" ke naqshe banane hi mein un ki saari mehnatatein aur koshishein sarf ho rahi hain aur unhi ki ghalat rehnumai ne Musalmano ko is cheez par mutmain kiya hai ke ek ghair-Islami nizaam ke andar rehte hue, balkeh is ki khidmat karte hue bhi ek mahdood daire mein mazhabi zindagi basar karke woh deen ke saare taqaze poore kar sakte hain. Is se aage kuch matloob nahi hai jis ke liye woh sai karein. Phir is se bhi ziyada afsosnaak baat yeh hai ke agar koi un ke saamne deen ke asli mutalbe pesh kare aur sai-e-iqamat-e-deen ki taraf tawajjoh dilaye to sirf yehi nahi ke woh is ki baat suni-ansuni kar dete hain, balkeh koi heela, koi bahana aur koi chaal aisi nahi chhodte, jo is

kaam se khud bachne aur Musalmano ko bachane ke liye istemal na karein. Is par bhi un ke taqwa par koi aanch nahi aati aur na mazhabī zihniyat rakhne walon mein se kisi ko yeh shak hota hai ke un ke taqwa mein koi kasar hai. Isi tarah haqeeqi aur masnooi taqwa ka farq be-shumar shaklon mein zahir hota rehta hai. Magar aap ise tab hi mehsoos kar sakte hain ke taqwa ka asli tasawwur aap ke zahn mein wazih taur par maujood ho.

Meri in baaton ka matlab yeh hargiz nahi hai ke waza-qata, libas aur muashirat ke zahiri pehluon ke mutalliq jo aadab wa ahkam Hadith se sabit hain mein un ka istikhfaf karna chahta hoon ya unhein ghair-zaroori qarar deta hoon. Khuda ki panah is se ke mere dil mein aisa koi khayal ho. Dar-asl jo kuch mein aap ke zahn-nisheen karna chahta hoon woh yeh hai ke asl shay haqeeqat-e-taqwa hai na ke mazahir. Haqeeqat-e-taqwa jis ke andar paida hogi is ki poori zindagi hamwari wa yek-rangi ke sath Islami zindagi bane gi. Islam apni poori hamma-geeri ke sath is ke khayalat mein, is ke jazbaat wa rujhanat mein, is ke mazaq-e-tabiāt mein, is ke auqat ki taqseem aur is ki quwwaton ke masarif mein is ki sai ki rahon mein, is ke tarz-e-zindagi aur muashirat mein, is ki kamai aur kharch mein, gharz is ki hayat-e-dunyawi ke saare hi pehluon mein rafta-rafta numayan hota chala jaye ga. Bakhilaf is ke agar mazahir ko haqeeqat par muqaddam rakhha jaye ga aur un par be-ja zor diya jaye ga aur haqeeqi taqwa ki tukhm-rezi aur aabyari ke bghair masnooi taur par chand zahiri ahkam ki tameel kara di jaye gi, to nataij wohi kuch hon ge jin ka mein ne abhi aap se zikr kiya hai. Pehli cheez dair-talab aur sabr-aazma hai bit-tadreej nashw-o-numa paati aur ek muddat ke baad barg-o-baar laati hai, jis tarah beej se darakht ke paida hone aur phal phool lane mein kafi dair laga karti hai. Isi liye sathly mizaj ke log is se uprate hain. Bakhilaf is ke doosri cheez jaldi aur aasani se paida kar li jaati hai jaise ek lakdi mein patte aur phal aur phool baandh kar darakht ki si shakal bana di jaye. Yehi wajah hai ke taqwa ki paidawar ka yehi dhang aaj maqbool hai lekin zahir hai ke jo tawaqqoat ek fitri darakht se poori hoti hain woh is qism ke masnooi darakhton se to kabhi poori nahi ho saktin.

4. IHSAN

Ab ihsan ko lijiye jo Islam ki buland tareen manzil hai. Ihsan dar-asl Allah aur is ke Rasool ﷺ aur is ke deen ke sath qalbi lagao, is ki gehri mohabbat, is sachchi wafadari aur fadooyat wa jaan-nisari ka nam hai jo Musalman ko fana-fil-Islam kar de. Taqwa ka asaasi tasawwur Khuda ka khauf hai jo insaan ko is ki narazi se bachne par aamada kare aur ihsan ka asaasi tasawwur Khuda ki mohabbat hai, jo aadmi ko is ki khushnoodi hasil karne ke liye ubhare. In dono cheezon ke farq ko ek misal se yun samjhiye ke hukoomat ke mulazimon mein se ek to woh log hain jo nihayat farz-shinasi wa tan-dehi se woh tamam khidmaat theek theek baja laate hain jo un ke supard ki gayi hon. Tamam zabiton aur qaedon ki poori poori pabandi karte hain aur koi kaam aisa nahi karte jo hukoomat ke liye qabil-e-etiraaaz ho. Doosra tabqa un mukhliis wafadaron aur jaan-nisaron ka hota hai jo dil wa jaan se hukoomat ke hawa-khwah hote hain. Sirf wohi khidmaat anjam nahi dete jo un ke supard ki gayi hon, balkeh un ke dil ko hamesha yeh fikr lagi rehti hai ke saltanat ke mufad ko ziyada se ziyada kis tarah taraqqi di jaye. Is dhun mein woh farz aur mutalaba se zaid kaam karte hain. Saltanat par koi aanch aaye to woh jaan-o-maal aur aulaad sab kuch qurban karne ke liye aamada ho jaate hain. Qanoon ki kahin khilaf-warzi ho to un ke dil ko chot lagti hai. Kahin baghawat ke aasaar paye jayein to woh be-chain ho jaate hain aur ise faro karne mein jaan lada dete hain. Jaan-bujh kar khud saltanat ko nuqsaan pahunchana to darkinar is ke mufad ko kisi tarah nuqsaan pahunchte dekhna bhi un ke liye na-qabil-e-bardasht hota hai aur is kharabi ko rafe karne mein woh apni had tak koshish ka koi daqeeqa utha nahi rakhte. Un ki dili khwahish yeh hoti hai ke dunya mein bas un ki saltanat hi ka bol bala ho aur zameen ka koi chappa aisa baqi na rahe jahan is ka phareera na ude. In dono mein se pehli qism ke log is hukoomat ke muttaqi hote hain aur doosri qism ke log is ke muhsin. Agarcheh muttaqeen ko bhi taraqqiyan milti hain aur bahar-haal un ke nam achche hi mulazimon ki fehris mein likhe jaate hain magar jo sar-faraziyan muhsineen ke liye hain un mein koi doosra un ka shareek nahi hota. Bas is misal par Islam ke muttaqiyon aur muhsinon ko bhi qiyas kar lijiye. Agarcheh muttaqeen bhi qabil-e-qadr aur qabil-e-etimaad log hain, magar Islam ki asli taaqat

muhsineen ka giroh hai. Asli kaam jo Islam chahta hai ke dunya mein ho woh usi giroh se ban aa sakta hai.

Ihsan ki is haqeeqat ko samajh lene ke baad aap khud hi andaza kar lein ke jo log apni aankhon se Khuda ke deen ko kufr se maghloob dekhein, jin ke saamne hudood-ullah pamal hi nahi balkeh ka-al-adam kar di jayein, Khuda ka qanoon amlan hi nahi balkeh ba-zabhita mansookh kar diya jaye, Khuda ki zameen par Khuda ka nahi balkeh is ke baghiyon ka bol bala ho raha ho, nizaam-e-kufr ke tasallut se na sirf aam insani society mein akhlaqi wa tamadduni fasad barpa ho balkeh khud ummat-e-muslima bhi nihayat sur'at ke sath akhlaqi wa amla gumrahiyon mein muhtala ho rahi ho, aur yeh sab kuch dekh kar bhi un ke dilon mein na koi be-chaini paida ho, na is halat ko badalne ke liye koi jazba bhadke, balkeh is ke bar-aks woh apne nafs ko aur aam Musalmano ko ghair-Islami nizaam ke ghalbe par usoolan wa amlan mutmain kar dein, un ka شمار aakhir muhsineen mein kis tarah ho sakta hai? Is jurm-e-azeem ke sath mahz yeh baat unhein ihsan ke maqaam-e-aaliya par kaise sar-faraz kar sakti hai ke woh chasht aur ishraq aur tahajjud ke nawafil padhte rahe, juziyat-e-fiqh ki pabandi aur chhoti chhoti sunnaton ke ittiba ka sakht ihtimam farmate rahe aur tazkiya-e-nafs ki khanqahon mein deen-dari ka woh fan sikhate rahe jis mein Hadith wa fiqh aur tasawwuf ki bareekiyan to saari maujood thien, mager ek na thi to woh haqeeqi deen-dari jo "sar daad na daadast dar dast-e-Yazeed" ki kaifiyat paida kare aur "bazi agarcheh pa na saka sar to kho saka" ke maqaam-e-wafadari par pahuncha de. Aap dunyawariyasaton aur qaumon mein bhi wafadar aur ghair-wafadar ki itni tameez zaroor numayan payein ge ke agar mulk mein baghawat ho jaye ya mulk ke kisi hisse par dushman ka qabza ho jaye to baghiyon aur dushmanon ke tasallut ko jo log jaiz tasleem kar lein ya un ke tasallut par razi ho jayein aur un ke sath maghloobana musalihat kar lein, ya un ki sarparasti mein koi aisa nizaam banayein jis mein asli iqtadar ki baagein unhi ke haath mein rahein aur kuch zimni huqooq aur ikhtiyarat unhein bhi mil jayein, to aise logon ko koi riyasat aur koi qaum apna wafadar manne ke liye tayyar nahi hoti. Khwah woh qaumi fashion ke kaise hi sakht paband aur juzwi maamlat mein qaumi qanoon ke kitne hi shadeed pairaw hon. Aaj aap ke saamne zinda misalein maujood

hain ke jo mulk Germany ke tasallut se nikle hain wahan un logon ke sath kya maamla ho raha hai jinhon ne German qabze ke zamane mein ta'awun wa musalihat ki rahein ikhtiyar ki thien. Un sab riyasaton aur qaumon ke pas wafadari ko jaanchne ka ek hi miyar hai aur woh yeh hai ke kisi shakhs ne dushman ke tasallut ki muzahimat kis had tak ki, ise mitane ke liye kya kaam kiya aur is iqtadar ko wapas lane ki kya koshishein kien jis ki wafadari ka woh mudda'ee tha. Phir kya ma'az-Allah Khuda ke mutalliq aap ka yeh guman hai ke woh apne wafadaron ko pehchanne ki itni tameez bhi nahi rakhta jitni dunya ke un kam-aql insano mein payi jaati hai? Kya aap samajhte hain ke woh bas dadhiyon ka tool, takhnon aur painchon ka fasilah, tasbeehon ki gardish, aurad-o-wazaif aur nawafil aur muraqbe ke mashaghil aur aisi hi chand aur cheezein dekh kar hi dhoka kha jaye ga ke aap is ke sacche wafadar aur jaan-nisar hain?

GHALAT FEHMIYAN

Hazraat! Ab mein ek aakhri baat keh kar apni taqreer khatm karoon ga. Aam Musalmano ke zahn par muddaton ke ghalat tasawwurat ki wajah se juziyat wa zawahir ki ahmeyat kuch is tarah chha gayi hai ke deen ke usool wa kulliyat aur deen-dari wa akhlaq-e-Islami ke haqeeqi jauhar ki taraf khwah kitni hi tawajjoh dilai jaye, magar logon ke dimagh hir phir kar unhi chhote chhote masail aur zara zara si zahiri cheezon mein aatak kar reh jaate hain jinhein asl deen bana kar rakh diya gaya hai. Is waba-e-aam ke asraat khud hamare bohot se rufaqa aur ham-dardon mein bhi paye jaate hain. Mein apna poore zor yeh samajhane mein sarf karta raha hoon ke deen ki haqeeqat kya hai. Is mein asl ahmeyat kin cheezon ki hai aur is mein muqaddam kya hai aur moakhkhar kya hai. Lekin in saari koshishon ke baad jab dekhta hoon yehi dekhta hoon ke wohi zahir-parasti aur wohi usool se badh kar furoo ki ahmeyat dimaghon par musallat hai. Aaj teen roz se mere pas parchon ki bharmaar ho rahi hai jin mein saara mutalaba bas is ka hai ke jama'at ke logon ki dadhiyan badhwai jayein, painche takhnon se oonche karaye jayein aur aise hi doosre juziyat ka ihtimam karaya jaye. Is ke ilawa baaz logon ke is khayal ka bhi mujhe ilm hua ke unhein jama'at mein is cheez ki badi

kami mehsoos hoti hai jis ko woh "roohaniyat" se tabeer karte hain. Magar shayad woh khud nahi bata sakte ke yeh roohaniyat fi-al-waqe hai kya shay? Usi bina par un ki rai yeh hai ke nasb-ul-ain aur tareeq-e-kar to is jama'at ka ikhtiyar kiya jaye aur tazkiya-e-nafs aur tarbiyat-e-roohani ke liye khanqahon ki taraf rujoo kiya jaye. Yeh saari baatein saaf batati hain ke abhi tak hamari tamam koshishon ke bawajood logon mein deen ka fahm paida nahi hua hai. Mein abhi aap ke saamne iman, Islam, taqwa aur ihsan ki jo tashreeh kar chuka hoon, is mein agar koi cheez Quran-o-Hadith ki taleem se tajawuz karke mein ne khud waza kar di ho to aap be-takalluf is ki nishan-dehi farma dein. Lekin agar aap tasleem karte hain ke Kitaab-ullah wa Sunnat-e-Rasoolullah ﷺ ki roo se yehi in chaar cheezon ki haqeeqat hai to phir khud hi sochiye ke jahan taqwa aur ihsan ki jad hi na pai jaati ho wahan aakhir kaun si roohaniyat pai ja sakti hai jise aap talash karne ja rahe hain. Rahe woh juziyat-e-shara jinhein aap ne deen ke awwaleen mutalabat mein shumar kar rakhha hai to un ka haqeeqi maqaam mein aap ke saamne phir ek martaba saaf saaf wazih kiye deta hoon taake mein apni zimmedari se subuk-dosh ho jaon.

Sab se pehle thande dil se is sawal par ghaur kijiye ke Allah Ta'ala ne apne Rasool dunya mein kis gharaz ke liye bheje hain? Dunya mein aakhir kis cheez ki kami thi? Kya kharabi pai jaati thi jise rafe karne ke liye anbiya mab'oos karne ki zaroorat pesh aayi? Kya woh yeh thi ke log dadhiyan na rakhte the aur unhi ke rakhwane ke liye Rasool bheje gaye? Ya yeh ke log takhne dhanke rehte the aur anbiya ke zariye unhein khulwana maqsood tha? Ya woh chand sunnatein, jin ke ihtimam ka aap logon mein bohot charcha hai, dunya mein jari karne ke liye anbiya ki zaroorat thi? In sawalat par aap ghaur karein ge to khud hi keh dein ge ke na asl kharabiyan yeh thien aur na anbiya ki b'asat ka asl maqsood yeh tha. Phir sawal yeh hai ke woh asli kharabiyan kya thien jinhein door karna matloob tha aur woh haqeeqi bhalaiyan kya thien jinhein qaim karne ki zaroorat thi? Is ka jawab aap is ke siwa aur kya de sakte hain ke Khuda-e-Wahid ki ata'at wa bandagi se inhiraaf, khud-sakhtah usool wa qawaneen ki pairwi aur Khuda ke saamne zimmedari wa jawab-dehi ka adam ehsaas, yeh thien woh asl kharabiyan jo dunya mein ronama ho gayi thien, unhi ki badaulat akhlaq-e-fasidah paida hue, ghalat

usool-e-zindagi raij hue aur zameen mein fasad barpa hua. Phir anbiya alaihim-us-salam is gharaz ke liye bheje gaye ke insano mein Khuda ki bandagi wa wafadari aur is ke saamne apni jawab-dehi ka ehssaas paida kiya jaye. Akhlaq-e-fazilah ko nashw-o-numa diya jaye aur insani zindagi ka nizaam un usoolon par qaim kiya jaye jin se khair-o-falah ubhre aur shar wa fasad dabbe. Yehi ek maqsad tamam anbiya ki b'asat ka tha aur aakhir-kar usi maqsad ke liye Muhammad ﷺ mab'ooos hue.

Ab dekhiye ke is maqsad ki takmeel ke liye Muhammad ﷺ ne kis tarteeb wa tadreej ke sath kaam kiya. Sab se pehle aap ﷺ ne iman ki dawat di aur ise wasee tareen bunyadon par pukhtah wa mustahkam farmaya. Phir is iman ke muqtaziyat ke mutabiq bit-tadreej apni taleem wa tarbiyat ke zariye se ahl-e-iman mein amli ata'at wa farman-bardari (yani Islam), akhlaqi taharat (yani taqwa) aur Khuda ki gehri mohabbat wa wafadari (yani ihsan) ke oosaf paida kiye. Phir in mukhlis momino ki munazzam sai wa jaddo-jhad se qadeem jahiliyat ke fasid nizaam ko mitaya aur is ki jagah qanoon-e-khudawandi ke akhlaqi wa tamadduni usoolon par ek nizaam-e-salih qaim kar diya. Is tarah jahan yeh log apne dil-o-dimagh, nafs wa akhlaq, afkar wa aamal, gharz jumla haisiyaton se waq'ee Muslim, Muttaqi aur Muhsin ban gaye, aur is kaam mein lag gaye jo Allah Ta'ala ke wafadaron ko karna chahiye tha tab aap ne unhein batana shuru kiya ke waza-qata, libas, khane peene, rehne sehne, uthne baithne aur doosre zahiri bartao mein woh muhazzab aadab wa atwar kaun se hain jo muttaqiyon ko zaib dete hain. Goya pehle mis-e-khaam ko kundan banaya phir is par ashrafi ka thappa lagaya. Pehle sipahi tayyar kiye phir unhein wardi pehnayi. Yehi is kaam ki sahi tarteeb hai jo Quran-o-Hadith ke ghair mutala'e se saaf nazar aati hai. Agar ittiba-e-sunnat nam hai is tarz-e-amal ka jo Nabi ﷺ ne Allah Ta'ala ki marzi poori karne ke liye hidayat-e-ilahi ke taht ikhtiyar kiya tha, to yaqeenan yeh sunnat ki pairwi nahi balkeh is ki khilaf-warzi hai ke haqeeqi momin, Muslim, Muttaqi, aur Muhsin banaye bghair logon ko muttaqiyon ke zahiri saanche mein dhaalne ki koshish ki jaye aur un se muhsineen ke chand mashhoor wa maqbool-e-aam afaal ki naqal utrwai jaye. Yeh seese aur tambe ke tukdon par ashrafi ka thappa laga kar bazar mein unhein chala dena, aur sipahiyat, wafadari, aur jaan-nisari paida kiye bghair nare wardi-posh numayashi sipahiyon ko

meidan mein la khada karna mere nazdeek to ek khuli hui ja'al-sazi hai aur usi ja'al-sazi ka nateeja hai ke na bazar mein aap ki in ja'ali ashrafiyon ki koi qeemat uthti hai aur na meidan mein aap ki in numayashi sipahiyon ki bheed se koi ma'raka sar hota hai.

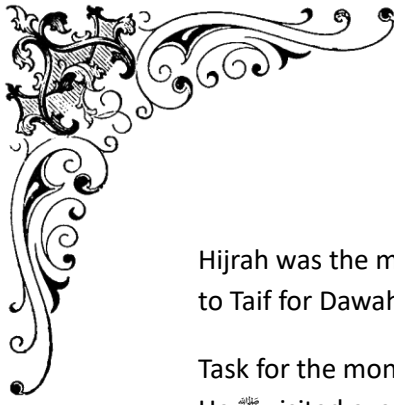
Phir aap kya samajhte hain ke Khuda ke han asli qadr kis cheez ki hai? Farz kijiye ke ek shakhs sachcha iman rakhta hai, farz-shinas hai, akhlaq-e-salihah se muttasif hai, hudood-ullah ka paband hai aur Khuda ki wafadari aur jaan-nisari ka haq ada kar deta hai, magar zahiri fashion ke aetibar se naqis aur zahiri tahzeeb ke miyar se gira hua hai. Is ki haisiyat ziyada se ziyada bas yehi to hogi ke ek achcha mulazim hai magar zara bad-tameez hai. Mumkin hai ke is bad-tameezi ki wajah se unhein maratib-e-aaliya naseeb na ho sakein, magar kya aap samajhte hain ke is qasoor mein is ki wafadari ka ajr bhi mara jaye ga aur is ka malik sirf is liye ise jahannam mein jhonk de ga ke woh khush-waza aur khush-atwar na tha? Farz kijiye ke ek doosra shakhs hai jo behtareen shari fashion mein rehta hai aur aadab-e-tahzeeb ke iltizam mein kamal darja muhtat hai. Magar is ki wafadari mein naqs hai. Is ki farz-shinasi mein kami hai, is ki ghairat-e-eymani mein khami hai. Aap kya andaza karte hain ke is naqs ke sath is zahiri kamal ki had se had kitni qadr Khuda ke han hogi? Yeh masla to koi gehra aur peechidah qanooni masla nahi hai jise samajhne ke liye kitabein khangalane ki zaroorat ho. Mahz aql-e-aam se hi har aadmi jaan sakta hai ke in dono cheezon mein se asli qadr ki mustahiq kaun si cheez hai. Dunya ke kam-aql log bhi itni tameez zaroor rakhte hain ke haqeeqat mein jo cheez qabil-e-qadr hai is mein aur zimni khoobiyon mein farq kar sakein. Yeh Angrezi hukoomat aap ke saamne maujood hai. Yeh log jaise kuch fashion-parast hain aur zahiri aadab wa atwar par jis tarah jaan dete hain is ka aap ko maloom hai lekin aap jaante hain in ke han asli qadr kis cheez ki hai? Jo fauji afsar un ki saltanat ka jhanda buland karne mein apne dil-o-dimagh aur jism wa jaan ki saari quwwatein sarf kar de, aur faisle ke waqt par koi qurbani dene mein dareegh na kare, woh in ke nuqta-e-nazar se khwah kitna hi ujjad aur ganwar ho, kai kai din shave na karta ho, be-dhanga libas pehanta ho, khane peene ki zara tameez na rakhha ho, raqs ke fan se nablud ho, magar in saare uyoob ke bawajood woh ise sar

aankhon par bithaayein ge aur ise taraqqi ke buland tareen martabe dein ge. Bakhilaf is ke jo shakhs fashion, tahzeeb, khush-tameezi aur society ke maqbool-e-aam atwar ka miyari mujassama ho, lekin wafadari wa jaan-nisari mein naqis ho aur kaam ke waqt apne maslihaton ka ziyada lihaz kar jaye ise woh koi izzat ka maqaam dena to darkinar shayad is ka court martial karne mein bhi dareegh na karein. Yeh jab dunya ke kam-aql insano ki ma'rifat ka haal hai to apne Khuda ke mutalliq aap ka kya guman hai, kya woh sone aur tambe mein tameez karne ke bajaye mahz satah par ashrafi ka thappa dekh kar ashrafi ki qeemat aur paise ka thappa dekh kar paise ki qeemat laga de ga?

Meri is guzarish ko yeh maani na pehnaye ke mein zahiri mahasin ki nafi karna chahta hoon ya un ahkam ki tameel ko ghair-zaroori qarar de raha hoon jo zindagi ke zahiri pehluon ki islah wa durusti ke mutalliq diye gaye hain, dar-haqeeqat mein to is ka qail hoon ke banda-e-momin ko har us hukm ki tameel karni chahiye jo Khuda aur Rasool ﷺ ne diya ho aur yeh bhi manta hoon ke deen insaan ke batin aur zahir dono ko durust karna chahta hai lekin jo cheez mein aap ke zahn-nisheen karna chahta hoon woh yeh hai ke muqaddam cheez hai batin na ke zahir. Pehle batin mein haqeeqat ka jauhar paida karne ki fikr kijiye, phir zahir ko haqeeqat ke mutabiq dhaaliye. Aap ko sab se badh kar aur sab se pehle un oosaf ki taraf tawajjoh karni chahiye jo Allah ke han asli qadr ke mustahiq hain aur jinhein nashw-o-numa dena anbiya alaihim-us-salam ki b'asat ka asli maqsood tha. Zahir ki aarastagi awwal to in oosaf ke nateeje mein fitratan khud hi hoti chali jaye gi aur agar is mein kuch kasar reh jaye to takmeeli marahil mein is ka ihtimam bhi kiya ja sakta hai.

Dosto aur Rafiqo! Mein ne bimar aur kamzori ke bawajood aaj yeh taveel taqreer aap ke saamne sirf is liye ki hai ke mein amr-e-haq ko poori wazahat ke sath aap tak pahuncha kar Khuda ke huzoor bari-uz-zimma hona chahta hoon. Zindagi ka koi aetibar nahi. Koi nahi jaanta ke kab is ki mohlat-e-umr aan poori ho. Is liye mein zaroori samajhta hoon ke haq pahunchane ki jo zimmedari mujh par aaid hoti hai is se subuk-dosh ho jaoon. Agar koi amr wazahat talab ho to pooch lijiye. Agar mein ne theek theek haq aap tak pahuncha diya hai, to aap bhi is ke gawah rahein aur Khuda

bhi gawah ho. Mein dua karta hoon ke Allah mujhe aur aap ko, sab ko apne deen ka sahi fahm bakhshe aur is fahm ke mutabiq deen ke saare taqaze aur mutalbe poore karne ki taufeeq ata farmae. (Aameen)



Action Plan for the month of April 2026

Hijrah was the main learning of this month in *Seerat an-Nabi* ﷺ. Rasool Allah ﷺ also travelled to Taif for Dawah.

Task for the month: Travel for Allah (SWT). Or Hunt for people like Rasool Allah ﷺ used to do. He ﷺ visited every single camp in Hajj. Result was that he found 6 people of Ansaar, which later made way for Hijrah.

Action: Let's travel for Allah (SWT). Let's go to camps.

9:112 ▶

🔖 🔍 📌 ...

those who go out >

الَّذِينَ يَتَّبِعُونَ الرَّسُولَ طَائِعِينَ مِمَّا يَأْتِيهِمْ مِنَ الرَّسُولِ وَالَّذِينَ يَتَّبِعُونَ الرَّسُولَ طَائِعِينَ مِمَّا يَأْتِيهِمْ مِنَ الرَّسُولِ وَالَّذِينَ يَتَّبِعُونَ الرَّسُولَ طَائِعِينَ مِمَّا يَأْتِيهِمْ مِنَ الرَّسُولِ

[9:112] Those who constantly turn to Allah in repentance, who constantly worship Him, who celebrate His praise, who go about the world to serve His cause, who bow down to Him, who prostrate themselves before Him, who enjoin what is good and forbid what is evil, and who keep the limits set by Allah. Announce glad tidings to such believers.

— A. Maududi (Tafhim commentary)

اللہ کی طرف ہر بار پلٹنے والے¹، اُس کی بندگی بجا لانے والے، اُس کی تعریف کے کُن گانے والے، اُس کی خاطر زمین میں گردش کرنے والے²، اُس کے آگے رکوع اور سہرے کرنے والے، نیکی کا حکم دینے والے، پستی سے روکنے والے، اور اللہ کے حدود کی حفاظت کرنے والے³ (اِس شان کے ہوتے ہیں وہ مومن جو اللہ سے خیر و قزوخت کا یہ معاملہ طے کرتے ہیں) اور اسے نبی اُن مومنوں کو خوشخبری دے دو

Tafheem e Qur'an - Syed Abu Ali Maududi —

The phrase "**as-sā'iḥūn** (السَّائِحُونَ)" has been explained by scholars

Those who travel in the path of Allah—such as traveling for da'wah (**inviting people to Islam**), seeking beneficial knowledge, striving in Allah's cause, or other righteous purposes.

Many classical and contemporary scholars highlight that **travel undertaken solely to earn Allah's pleasure** is among the noble qualities of believers. This includes:

- Traveling to spread the message of Islam. [even if its small distance like Hara to Malaz – or North Riyadh to South Riyadh]
- Traveling to support and strengthen the Muslim community. [like to Labor Camps]
- Traveling to seek Islamic knowledge.
- Any journey made sincerely for the sake of Allah and in obedience to Him.

~ ~ ~ ~ ~ *Notepad* ~ ~ ~ ~ ~

SUBJECT



KEY POINTS



SUMMARY



SUBJECT



~ ~ ~ ~ ~ Notepad ~ ~ ~ ~ ~

SUBJECT



KEY POINTS



SUMMARY

